

THE
REVENUE OF
THE GOSPEL IS
TYTHES,

Due to the Ministerie of the word,
by that word.

Written by FOVLKE ROBARTES Batchelour
of Divinitie.



*Stillens sacra Deo comburitur, atque offam
Hinc aquila, ad pullos suos, rucunda sum.
Fatales igniculus prode imperceptus adsistit,
Sacilegeq; sacer deuorat ignis opus.*

*Sic metuat, quicumq; dei violare ministros
Et sacras audeat dissipare domos.*

The sacred offering broyles: the eagle spies,
A gob she lutch'd, & to her young shee
A sparke vnseen, lurk'd in the fatal stealth,
Behi'd her nests, & burnt vp all her wealth.

So let him feare, who ere he be that dare
Parloin gods tribute & the churches share.

Printed by CANTREL LEGGE

Printer to the Vniuersitie of CAMBRIDGE.

1613.



DO
Dom
GO
Epi
v

F

ST^r. P.
Se
Pastor
Re
Anno
Du

REVEREN-

DO in Christo Patri ac
Domino, IOHANNI IE-
GONO, diuinâ prouidentia
Episcopo NORDOVICI
vigilantissimo, Diocesano suo
indulgentissimo.

HONORA-

TISSIMO viro, ED-
VARDO COKO Militi,
summo totius ANGLIAE Institi-
ario, Serenissima Regis Maiestati
à Consilijs sanctioribus, Domi-
no suo singulari.

FOVLCO ROBARTESIVS diu indies in terris cumulatam honorem
& gloriam in caelis tandem sempiternam religiosissime precatur.

Ardna debilibus praestat quicunque lacertis,
Hic validis fulcris auxiliandus erit.
Debilis Herculeos ego pertentare labores
Ausus, sublicijs incubo marmoreis.
Anterides duo vos stabiles, ceu marmoris, estis:
Quisq; Atlantaeam ferre soletis opera.

TV, Pater, et Pastor, qui Noruicensis aula,
Sedula incumbens inuigilansq; gregi,
Pastorum decus ei, quon insula sacra virendas
Reddit, qui Petri more tuentur oues.
Ampla domus domini tamen fido Praeside gaudet:
Dum Noruicenses exuperanter orant.

TV, Pater & legum, populam qui lege regendam
Suscipis: Ance bonis & metuende reus:
Insulce exemplar, Terras Anglia tenuist.
Ceus Aristides Numaq; COKO tibi.
Anglia te gaudet, Norfolcia leta superbit,
Illa ob Natales facta superba tuos.

TV, PATER INDVLGENS, ET TV, VENERANDE VIRORVM,

In fortes humeros excipiat onus.
Excipiat onus, tremula grauitate reclinans,
Auxilium timide, suppliciterq; petens
Supplicat (en) vobis, in FORMA PAUPERIS, ipse
Christus, opem vestram subsidiumq; rogans.

Supplicat, ut verbi Dominus quas sorte ministris
 Sanciat aeternâ, ne rapiantur opes.
 Normici Antistes, ius spirituale ministras:
 Quod valet auxilij spirituale ferat.
 Temporeumq; (Pater legum) ius (COKE) gubernas:
 Quod valet auxilij temporeumq; ferat.
 Ipse, Levitarum pater es (IEGONE) Sedetq;
 In mensâ & gremio (COKE) Levita tuo,
 Ergo patrocinium Christi praebe ministris:
 Ne Domino sacra diripiantur opes.
 Sistite vesanos hominum rabidosq; furores,
 Qui sitiunt sacras despoliare domos.
 Diuino decimas sancitas iure ministris,
 Et vos humano cogite iure dari.
 Ter-felix isto, diuino munere, mundo
 Presenti, vestrum viuat uterq; diu,
 Fataq; quando olim mutabitis ista, superfit
 Viriq; in celis anteparata domus.

ROB. HILL, Theol. Profess.

Vox populi.

Quid dabimus? Vitulum? Grauis est iactura. Vel agnum?
 Vel leporem? nimis est. Satis est gallina vel anser.

Vox dei.

Da mihi primitias Cereris, florumq; Lici
 Pomone: primogenitum primasq; laborum
 Da mihi: subq; noua verbi da lege ministro.
 Sic tibi pro decimis summam praestabo salutem.
 Ista carit mystes. Dices (ingratis popelle)
 Cantabit vacuus coram grege diuine pastor.
 Euge, sed ingratus coram Ioue, iudice surdo,
 Clamabit populus tandem vacuusq; peribit.



TO THE RIGHT WORSHIPFULL SE-

NATE AND SOCIETIE OF THE

MAYOR, SHERIFES, AND COM-

mons of that Religious and well-gouerned

Citie and Countie of NORVVICH, increase

of pietie, true fame, and all
prosperitie.



Right Worshipfull and religi-
ous) while Poperie preuailed
in former times like a thicke
fogg, though it quenched no-
thing, yet it smothered for a
time, almost all points of sa-
cred truth. But Poperie now
vanishing, as mist before the sunne, all points of
truth doe shine cleare againe, to the praise of God
and our comfort; And yet hath not that duskie
vaile beene foulded vp all at once, but by degrees;
so that some points appeared more rinely, others
haue beene the longer vnperceaued. The School-
men, *Alexander* * and his Schollers 1200. yeares
after Christ, were the first that taught that tythes
were not due by the Morall law. And this they did,

* *Alexand. de
Ales discipu-
los habuit.
Th. Aq. &
Bonauent. &
Guilielm.
Guarr. quos
omnes n. iris
subtilitari-
bus pro sta-
biliendo An-
tichristi reg-
no armavit.
Cent. 13. cap.
10.*

THE EPISTLE.

to iustifie the exorbitant practises of the Pope. It is therefore a Popish doctrine. Diuers yet, no small aduersaries vnto Rome, haue receiued that for truth, which is meere Poperie. But the sunne is now vp in such brightnesse, as that none shall be deceiued but onely the wilfull. Therefore amongst others, who happily laboured to sling away the vtermost skirts of the Romish mantle, that it no longer shadow this part of truth, I haue aduentured to stretch forth mine hand. What God enabled mee to performe, I humbly offer to your fauourable acceptance, vnto whom by peculiar bonds, both of ciuilitie and conscience, I am obliged. The point is a case of conscience, and of great consequence, and therefore would be thoroughly considered. Yee are wise to iudge as religious Magistrates, yee are fauourable to religion as zealous Protestants. God Almightye bleesse both your publike state with increase of Worship, and your seuerall persons with daily augmentation of his speciall grace. *Cambridge. Nouemb. 1613.*

Your worships in all loue and service,

FOVLKE ROBERTS.

E Ia h
Pa
Detrah
A C
Quin d
Rel
Dat m
Qua
Sunt h
Vnd

W
With
And
Till la
Seaz'
As h
So w
(Mea
Both
The
Whi

In librum *Foulconis Robartesi* de rediti-
bus *Enangely*.

E Ia homo ! num totum Christus totus tibi lucrum ?
Parsq; Dei tua pars ? pars tua, Dextra Dei ?
Detrahit & lucrum partis, partemvè lucellj
A Christi mystâ Dextera christicola ?
Quin docto potius, pandenti numine dextro
Rectaq; suadenti, crede Robertesio.
Dat meritò decimas Christo, quicunq; meretur,
Quam rem cunq; facit, dummodo rem faciat.
Sunt habitus abitusq; hominis varij, Deus idem
Vnde habet, huic Reditus, vnde abit, huc Reditus.

R. Per. Bac. Theol. C. C. C.

In loue to the Author and
Cause.

Whilome the Church was rich, Iustice her due,
Deuotion gaue her plentie : her full chest
With treasure swell'd, which Pietie did accrue,
And Charitie dispence ; this time was blest,
Till lawlesse Sacriledge with maine despoile
Seaz'd on the holy Goods, possessest her land ;
As hostile rage preuailes in conquered soile,
So warr'd the Christian gainst the Church, her hand
(Meane while) was on the common fo, which wreaks
Both her and them : a sad-reioycing day :
The peoples gain, with Churches losse, thus speaks,
Whil'st one obtain's such conquest, both decay.

W. R. Mag. Art. C. C. C.

De decimarum debitione, &c.

SEe (Learned Leuite) what will be the end
Of this thy pow'rfull writt, thou doest intend,
The Ox his corne *unmuzzed* now shall tread,
And Leui's tribe may eat their owne *schew-bread*;
But here thou fail'st, where *Tythes* were *due* before,
All will be paid, *Tythes* shall be *due* no more.

Suum cuiq.

DAme Natures twilight clearely shew's this true
That who gaue all, may claime tythes (for his) *due*.
Yet can the *Prince of darkenes* lightly see
To lead *lewd-men* to this forbidden tree.
But let the *Eagle*, though of plumes most faire,
And great commanding *Empresse* of the aire,
Not dare to sat her *Eaglets* with the right
And sacrifice done to a heavenly might.
" *Fire will consume a sacrilegious nest:*
" *No baser bird can holy bits digest.*

De opusculi & Leuitis Iurista Gu.
Bousivell Iesmanns, Cant.



THE REVENVE

OF THE GOSPEL.

CHAP. I.

*The labourer is worthie
of his hire.*

THat man of God, and choise Apo-
stle the blessed *Paul*, who bee-
ing extraordinarily enabled with
knowledge, zeale, and viterance,
could preach soundly and effectually
without studie, had more ex-
perience of labour and miserie in
the world, then either desire or
neede of worldly hire: and yet he enacteth it as the law
of God in more then *Mede* and *Persian* irrevocabilitie,
that the *Labourer is worthie of his hire*. This is a breife 1. Eph. 5. 18.
statute, yet is it so full, not onely determining, but also
yeelding such an imperious reason, as if any man should
denie maintenance to the ministerie of the Gospel, that
man should haue euen his plough-boy or kitchin-drudge
to arise against him to his condemnation in his consci-
ence here, and in the iudgement of God hereafter: for,
if these so meane and so silly, are not to be vnrwarded,

A 1

except

THE REVENUE

except men will haue the Courts of heauen to be possessed with their cruelty; then how much more hainous and barbarous is the iniustice of him, who withdraweth earthly food from that mouth, from which himselfe receiueth heauenly nourishment? who depriveth him of his due cloathing, by whom himselfe is adorned with the glorious robe of the righteousness of Christ? who causeth penurie in the familie of that man, by whome himselfe is made the child of God of the family of Saints? So that the force and power partly of shame without, and partly of the conscience within, doth enforce that to be graunted, which the deuill himselfe cannot deuise how to denie, viz. *It is good reason that Ministers haue maintenance: for, the labourer is worthie of his hire.*

But as it falleth out with many wholesome humane lawes, so fareth it with this diuine constitution, viz. *Euill manners make them, and euill mindes doe marre them* with peruerse interpretations. The hire is graunted to be due, but while questions are mooued about the quantitie and qualitie thereof, it is made an *indiuiduum vagum* without determination: and then, *hoc aliquid nihil est*. Some where this hire is iust nothing, and in many *wheres* as good as nothing, and in most places (where Ministers are maintained at the courtesie of their people) it is a scant share, fit to protract a sordid life, dishonourable to the ministrie, which is indeede a kinde of *something*: but for the smalnesse and vncertaintie thereof, it is a neere thing to a *meere nothing*.

But while the Apostle doth mention this labourers worthines, he doth intimate that he ought to be had in a more honourable regard: and in the possessiue pronowne, calling it *his hire*, he doth insinuate a due proprietie, and therefore that it dependeth not vpon the pleasure of men, but that all men haue their consciences burthened to the performance thereof, *not withholding the good*

good from
his hire

Th

W
of the
and co
vntau
on, a
not a
abuse
natio
haue
be pl
lence
them
O
men
min
volu
And
chal
their
tho
wh
Thi
min
dov

good from the owner thereof: for it is not thy goods, but it is his hire whereof he is worthie.

CHAP. II.

The due hire of the Ministerie is

*neither mens curtesie, nor that new
deuised competencie.*

WHile sometimes the lazinesse and luxurie of that degenerate cleargie, and sometimes the bastards of their Pope himselfe, vnder the name of his nephewes, and cosins, deuoured the tithes of mens increase, whose vntaught soules were deuoured by ignorance, superstition, and impietie; some godly men perceiuing this, and not aduisedly distinguishing betweene the thing, and the abuse thereof, haue growne to that extremitie of indignation, as to disclaime all right which any minister might haue in the goods of any man, further then men should be pleased to extend vnto them of their meere beneuolence. Thus thought the *Waldenses, Wickliffe, Husse*, and them the Anabaptists of these dayes doe followe.

Carlet. 17th
cap. 1.

Others inordinately affecting the praise of contentment, and neglect of the world, haue soothed vp the mindes of such men as are either ambitious, couetous, or voluptuous, and submitted themselues to mens curtesie. And men againe perceiuing what praise they may purchase, and what reproofes they may preuent, by feeding their ministers in this seruile sort, haue and doe applaud those for the onely true apostolicall pastors and teachers, who (say they) seeke mens soules, and not their riches. This was at the first the subtiltie of the Friers, to vndermine the incumbents and beneficed curates, and it is now the practise both of them and of others.

Against this dangerous conceit, among the many vo-

THE REVENUE

lumes of replies and answers which might be framed, I will vse onely one of each kind. And first for reply, I vrge that 1. Tim. 5. 17. *The Elders that rule well are worthie of double honour.* Honour, there is maintenance, as all expositors, & the scope of the text doth shew. The Elder is the Minister without question, howsoeuer some of late haue thought, not onely the Minister. So the sence is, *Ministers of the gospell are worthie to receiue honourable maintenance.* If they be worthie to receiue, then it is not in the pleasure of man to pay as he list. If the maintenance must be honourable, then must it not be of beneuolence: for that is commonly both scant and vncertaine; which is a thing miserable, not honourable.

Then secondly for answer, I say that where almighty God hath as well allowed me mine honour, as allotted me my labour, I may demand the one, while I performe the other, without imputation of discontentment. Who taketh the fleece, not feeding the flocke, is indeede a base hireling; but the true shepheard doth *eate the milke*, and sheare the wool, where he taketh care and bestoweth pasture, 1. Cor. 9. 7.

Some shewe of reason doth this conceit pretend, because it seemeth to haue beene the Apostolicall practise: but I haue ouerthrowne it by apostolicall doctrine. For the Apostles practise it was what it might be vnder persecution, when either the pouertie of the Church, spending all in common, could lay out no tythes, (which *Zanchie* yet thinketh were then gathered by the Deacons) or, the foule-wide mouthes of false Apostles were faine to be stopped, with refusing all allowance from the Church: but the Apostles doctrine is a perpetuall direction, and therefore both alloweth Ministers to receiue, expect, and require, as also inioyneth both people to performe, and Magistrates to see performed that which is due, and must be honourable. The doctrine of the Apostles

the redemp.
in 4. precep.

fles is not yet contrarie to their practise, but our times
 God be thanked doe differ from theirs, and they from vs.
 They could preach without studie, but all our studies are
 little enough to finde out the truth: and therefore they
 might make tents to earne money, when we must be rea- Ag. 18. 3.
 ding, hearing, praying, or meditating, to attaine to
 knowledge. They could maintaine themselves, and
 therefore sometimes receiued neither tithes, nor bene-
 uolence: our times of earning money must needs bee
 spent in turning ouer, and pooring vpon inke and paper,
 and therefore wee haue neede not to forbear all, as they
 might, but to require liberall and certaine maintenance,
 without which our hearts may breake for iust grieffe, that
 in an vnafflicted estate, we our selues, beeing the Mini-
 sters of God, must be afflicted with dishonourable scant-
 nesse, and slauish depending vpon the vncertaine and mi-
 serable pleasure of worldly men. If it were laid to the A-
 postles charge, that they did preach only to gaine wealth
 by their preaching, and to feede their bellies, then had
 they no readier way to repell this calumnie, then by re-
 fusing maintenance where they were so slandered, as Paul
 was among the Corinthians. But if the Minister vnder
 the Christian Magistrate be so traduced, he hath an other
 way to be releued, while the Magistrate doth make the
 backe of the slanderer to smart, or his purse to pay, vn-
 till his false tongue be reformed, and iustly compelled
 with his owne shame to reclaime the disgrace of the Mi-
 nister. And so still the case is differing. We claime our
 certaine maintenance in honourable sort by the Apostles
 doctrine, beeing not tied vnto their examples in this case,
 seeing the goodnesse of God hath made our times better
 then theirs in Christian Magistrates, as he had made their
 qualifications to exceed ours in their abounding and ex-
 traordinarie measure of spirituall graces.

And whatsoeuer good worke men either pretend or

imagine to effect, by neglecting the reuenues which God giueth to his Ministers, as if this were the way to winne soules; let them take heed and assure themselves they doe much harine, for they betraie the estate that God hath passed ouer vnto his Ministers, they giue men aduantage to withdraw the due from the Church, and they preiudice the Ministerie of all other men, who follow not their exorbitant example. It is lawfull for ministers, it is necessarie for all Christians both to be and to seeme regardlesse of worldly things: yet must we not be either so superstitious, as to fling away, and abhorre, or so carelesse as to despise, or specially so bad as to betraie that faire portion wherewith God hath endowed our callings. *Honour the Lord with thy riches* in carefull and godly vse of them, and not in a contemptuous refusall of thy iust inheritance. I make no question but that this neglect of the Churches patrimonie, hath beene caused in many good men, from a good intent, but certainly it tendeth to an euill ende, which will be in time (if the goodnesse of God preuent it not) a great decaille to true religion. Will not pouertie and depending vpon mens curtesie, weaken the zeale of some, and diminish the authoritie and strength of others, and make all to be vnder contempt, as we see too much alreadie? Will not contempt discourage men from comming into the ministry, and quaille those who are in alreadie, as we shew more fullie in the answer to the fift obiection, cap. 13? God of his mercie who hath giuen vs *right* to his *holy tythes*, Leu. 27. maintaine our possession in what we hold, and in his good time restore vs into that againe which is detained, if it be his pleasure.

Others thinking themselves better aduised, (though in truth they haue lesse shew of probabilitie when their opinion is examined) haue held it for diuinitie, that it is vnsittin and dangerous for ministers to depend vpon priuate

Phurn. pag.
45. 46.

Carlet. tyth.
cap. 13.

priua
to int
state
afraic
hurt
cour
whic
for t
ring
apol
disc
plau
Y
sing
stea
abil
they
chic
the
nin
for
and
pir
ten
to b
dec
nen
the
the
tha
bo
be
pe

private benevolence, least Ministers beeing men subiect to infirmitie, should by this meanes be brought into the state of *Calchas* in *Homer*, who knew the truth, but was afraid to speake it, least hee should anger the hearers, and hurt himselfe. They haue therefore inuented an other course, *vz.* that Ministers are to be maintained by stipends, which are to be made certen vnto them, and competent for them, by authoritie. This deuise had his first hammering in the forge of mischiefe the Church, or rather the apostacie of Poperie, and the conceit thereof we iustly disclaime, because it is none of Gods ordinance, but a plausible bane to true religion.

Yet worthy men of clearer vnderstanding, and purer singlerie, haue since receiued this bewitching illusion in stead of soundnesse, not that they wanted either will, or abilitie to seeke and find so cleare a truth, but because they were so continually and wholly taken vp with the chieffer points of religion, defending the true meaning of the substantiall Articles, against the peeuish vnderminings, and violent intrusions of popish heresies: therefore they haue the lesse intended those outward things and smaller matters; so that supposing tythes to haue expired with the priesthood of *Leui*, they haue beene content to acknowledge the maintenance of the ministerie to be at the appointment of the gouernours, and so pleaded for no other then this supposed competencie in generall tearmes. Exceeding great was the seruice which they did vnto true religion, defending and redeeming the truth from such thicke fogges of palpable darkenesse: the Lords name be blessed, and the Lords grace make vs thankfull for their most blessed and euer-renowned labours: yet neither did they, nor could any man or men, beeing neither Prophets nor Apostles in speciall sence, perfect all in so short a space:

THE REVENUE

Οὐδ' Ἀχιλεὺς πάντας τέλος μύθοις ἐπιθήσει

Ἀλλὰ τὸ μὲν τελεῖσι τὸ δὲ καὶ μεσσηνὺ κολέει.

*Potent Achilles brought not all his sayings to perfect passe:
But finish'd some, and half'd the rest, as valiant as he was.*

But now, the maine points of Christianitie beeing by those blessed late Saints so cleared, as that hee who runneth may read, others of the labourers in the same vineyard succeeding the former, no whit defacing any plant which their fathers had bewtified, they haue by the direction of the same spirit, proceeded in the worke where their elders left it, and so endeaouring to hedge and fence the outside of that exact and rich husbandrie of the others plantation, they haue made it plaine, that neither priuate beneuolences, nor the late deuised competencie, but tythes and offerings, according to Gods most holy ordinance, is the tribute of the religious, to be faithfully performed by euery Christian to Almighty God for the honourable maintenance of the Euangelicall Ministerie.

To relieue Ministers with priuate beneuolences may haue some colour from the practise of the most Primitiue times, and yet be now vnexpedient: but as for this conceit of supposed competencie, it hath neither warrant in Scripture, nor any *president in all the practise of the Primitiue Church, either before or vnder the best Emperours.

Carlet. tyth.
cap. 1.
* See the answer to the
8. ob. Cap.
23.

CHAP. III.

*The tenth part of the increase of
euery mans goods is Gods part by especie-
all right.*

THat the Ministers of the Gospel be honourably maintained, is Gods ordinance, as the Apostle calleth

calletth it, 1. Cor. 9. 14.

That neither priuate beneuolence, nor yet any assigned competencie is his ordinance, I haue alreadie shewed.

What it is, I am now to define, and prooue, by the helpe of Almighty God.

The maintenance which the Ministers of the Gospel are to receiue and require, *is the tenth part of the increase of the goods of their brethren, who doe liue vnder their Ministerie.*

For the auouching of this truth, we must consider two things, *Ius, & Factum*: that is, *right*, and *practise*.

The *right* is twofold, 1. *originall*, which is Gods. 2. *deputed*, which is mans.

The first and originall right vnto tythes, is the Lord Originall right to tythes. Gods owne right, *Leu. 17. 30. 32. All tythes of the land, of the seede of the ground, of the fruit of the trees is the Lords, holy to the Lord. And euery tythe of bullocke, and of sheepe, and of all that goeth vnder the rod, the tenth shall be holy vnto the Lord.* Hereupon it is that when the Israelites be slacke in payments of their tythes, God doth say, not that the Leuites, but that he himselfe is robbed, *Mal. 3. 8, 9.* and the barne or store house of the Leuites, God calleth it, *betshi, my house.*

It is in vaine to say, that tythes are the Lords onely in a generall sence, as all other things are the Lords; as the *cattell vpon a thousand hills*: for it is manifest that this is spoken *discriminatum*, by way of distinction, insinuating that tythes are the Lords by a speciall proprietie; the Lord hauing allowed vnto men the nine parts, and reserued the tenth vnto himselfe. For except it were vnderstood in this speciall sence, and not in the generall, then not the tenth part, but all the ten parts are the Lords: and then it will follow, that God giueth all to the Leuite. For when God saith concerning the Leuites, *I am their inheritance,*

ritance, Ezech. 44. 28. *I am thy part, and thine inheritance*, Num. 18. 20. doth he not plainly meane, that they hauing none inheritance among their brethren, shall haue that which is the Lords part? If they shal haue that which is the Lords part in a generall sence; they shall haue all: for in that sence all is the Lords. But they must haue onely a tenth part (besides their offerings) which they haue vnder the name of the *Lords part, the Lords possession, the Lords inheritance*; therefore the tenth is the Lords part in another sence and meaning then as all the rest is his. Hee hath a common right in the rest in regard of his creation and prouidence, so as all are held of him, and at his good pleasure: but he hath a speciall right to tythes, as his owne demeanes, or reserued estate.

Deuter.

Hereupon it is that M. Calvin writing vpon these words, *Leuit. 27. 30. calleth tythes proprium Dei ius & regale veltigat*: that is, Gods proper right, and royall tribute. And in the same place of his *Pemter.* vpon the words of *Deut. 14. 22. saith, Deo vendicat omnium frugum decimas, quibus artem soluenda sint non statim exprimit*: that is, Moses doth challenge for God the tenthes of all fruits, but he doth not presently expresse to whom they shall be paid. For whereas Moses doth proclaime Gods challenge in Sinai (where all the booke of *Leuiticus* was deliuered; *Leuit. 27. 34.*) the assigning of tythes vnto the Leuites is not mentioned vntill the 18. chapter of *Num.* which was long time after: for between the departure of the Israelites from Sinai, and the things written, *Num. 18.* there were many accidents, as the lusting for flesh, and the punishment thereof, the murmuring of Aaron and Miriam, the espying of the Land of Canaan, the rebellion of Corah, Dathan, and Abiram, the confirming of Aarons priesthood by the budding of his rodde, and diuers other notable occurrences: Yea, where they departed from Sinai in the second moneth of the

the

the second yeare, Num. 10. 11. they receiue not the precepts mentioned, cap. 18. vntill the 30. yeare. So that the proper right vnto tythes, is Gods independantly, they beeing proclaimed to be his about thirtie yeares before they were assigned vnto the Leuites: so as, though God had not ordained the tythes to be the portion of the Leuites, yet had the tythes beene still due vnto God: for he doth not say, *they shall be the Lords when hee appointeth them for the Leuites*, but, *they are his* already whatsoeuer hee shall thinke good to doe with them. And to that effect are the words of Mr. Calvin pregnant; *Cum decimas* In heb. 7. 4. *populus quasi sacrum vectigal offerret deo Leuita eas recipiebant, quia in locum suum deus eas quodammodo surrogabat:* that is, when the people were to offer the tythes vnto God as a sacred tribute, the Leuites did receiue them, because God had substituted them after a sort in his place. And by and by after in the same place hee addeth, *quod debebat Abraham deo soluit in manum Melchisedech:* that is, what Abraham ought vnto God, hee paid into the hands of Melchisedech. So that euen then before the priesthood of Leui, the tenth was Gods speciall portion.

What share soeuer of any estate any man enioyeth, he hath the same as a Farmer or Coppyholder from the Lord God, and therefore he oweth vnto God not onely his seruice of obedience vnto the commandements, but also some rent or acknowledgment whereby he may testifie that hee holdeth his estate of the Lord God: And therefore saith Solomon, *honour the Lord with thy riches.* Conlar. Pro. 3. 9. *in his notes vpon Cyprian* hath these words, *Vsus decimarum tribus in rebus cernitur, id est, agnoscere omnia quae tum à terra eduntur tum ab animantibus procreantur diuina bonitate ad usum nostrum gigni, quod testabantur pendentes decimas deo eo tanquam principe & gubernatore agnito à quo omnia bona in nos proficiscerentur, &c.* Epist. 66. not. 11. that is, there is to be discerned a threefold vse of tythes: 1. to ac-

knowledge all things both of the fruits of the earth, and also of the increase of cattell to be by the goodnesse of God produced for our vse; which thing they testified by paying their tythes to God, acknowledging him for the King and Gouvernour from whom all good things are derived vnto vs, &c. Whereunto agreeth that testimonie

of Doctor Iunius: *Vel natura teste beneficia dei profiteri oportet eos qui acceperunt quemadmodum & gentes ipsa decimas Herculi prae buerunt solenni more:* that is, Nature it selfe beareth witness, that they who haue received benefits from God, ought to acknowledge them, as the very heathen performed tythes vnto Hercules in a solemn manner. To the same effect further are the words of Mr. Calvin, *Deus tanquam Rex decimas sibi suo iure vendicat:* that is, God as a King challengeth the tythes to himselfe by his owne right. And so saith Augustine, *non rogat tuum, sed suum, rogat decimas:* that is, hee doth not aske thine, but his owne: he doth aske the tenthes. Where Augustine maketh a manifest difference betweene that which is Gods part, and that which is mans parts, making the nine parts to be the Lords graunt vnto man, and the tenth part to be the Lords owne reseruatiō.

Caine and Abel did at the first offer vnto God of the goods which God had giuen vnto them. What shall we thinke of that their fact? was it a worke of supererogation, or of dutie? Of supererogation it was not: for if they had not beene bound both to offer, and in some sort also to the measure and manner of their offering, how could Cain haue been misliked for the leanness or scantnesse of his sacrifice, when he was not bound to the performance of any? It was therefore a dutie whereunto they were bound, for the acknowledgement of their Lord, by the true payment of their rent and tribute; and therefore all others are in them admonished of this: viz. that there is a reserved rent, and an imposed tribute vnto

Almigh-

Num. 31.

Pentec.
Num. 18. 20.

Serm. de
temp. 219.

Almigh
as Go
fed. A
portio
haue v
it was
their p
ments
Manif
ciall p
on be
must a
uer G

An
we fir
by the
of the
which
ly thi
fitted
perfo
vnto
of the
rings
such

B
this
men
the
this
due
the
I
part
into

Almightie God vpon euery part of their worldly estate, as God by his blessing shall cause the same to be increased. And although it be not precisely set downe, that the portion which *Abel* did, and *Caine* either did or should haue willingly offered was the tenth, yet it is likely that it was the tenth rather then any other, if we compare their practise with other Scriptures, which concerne payments from man to God, as (God willing) shall appeare. Manifest it is, that God hath a peculiar right to some speciall part of euery mans increase. And if then the question be, how great, or how little that part is? certainly we must answer, the tenth: for this is the only part which euer God challenged, as peculiar and certen.

And as thus in the old Testament, so also in the New we find tythes challenged to be the Lords, though not by the very name of tythes, yet vnder the generall name of the Lords due: as, *Matth. 22. 21. Give vnto God that which is Gods.* The question is there, concerning worldly things, whereof their tribute vnto the Emperour consisted. The answer is, that both vnto *Cæsar* they must performe his due impost, which is his tribute, and also vnto God they must pay their due acknowledgment* out of these earthly things: and that is by tythes and offerings, but specially tythes, because they are determinatiuely set downe in their particular summe.

* Pseca-
nal in *Mat.*
22. 21.
Antelm. &
Hieron in
Matth. 22. 21.

But peraduenture some bodie will say, that though this place cited out of Saint *Matth.* be of the new Testament, yet it concerneth the state of the Israelites vnder the *Leuiticall* priesthoood: and therefore that I haue all this while onely prooued that tythes were Gods speciall due in the old Testament, but not that they are so now in the new Testament.

I answer, that if God had a speciall interest in some part of our goods in the olde testament, he hath the same interest still: for we doe not any where finde that God

hath resigned this right. And whereas further the Lord hauing formerly both challenged and receiued vnder the lawe, and before the lawe, not onely apart, but specially and by name a tenth part, it is our dutie still to acknowledge and performe for Gods due, not onely a part (we knowe not which) but euen this knowne particularly determined part, except the Lord had in the new testament either wholly disclaimed this right, or else remooued it to a newe rate: which he hath not done, either directly, or indirectly. And where it is pretended that tythes were properly appertaining to the Leviticall priesthood, I haue already in part, and shall hereafter (by Gods helpe) cap. 6. more fully confute that imagination: concluding now, that the Lord hath an originall & primary right vnto tythes.

CHAP. IIII.

Tythes by a deputed or assigned right,

*are due to those who are Gods ministers in
holy things.*

VHile we doe consider the deputation of tythes, we find therein a twofold ende or cause of that deputation.

The first and principall, which is to maintaine Gods publike worship.

The secondarie ende, is to maintaine those persons who are the cheife actors in this worship.

The principall ende of assigning tythes, is to maintaine the worship of God. In the 16. chap. of Numb. ver. 21. where God made the first assignation of tythes vnto the Leuites, this is added in plain words, *for their seruice which they serue in the tabernacle of the congregation*: the like is Deut. 18. where the Lord shewing first in the fowre first verses, that the portion of the whole tribe of Leui shall

be

Deputed
right vnto
tythes.

The princi-
pall end of
assigning
tythes.

Examp. pag
66.

be the tythes, offerings, and certaine shares of the sacrifices, he yeeldeth the cause in the first vers. *for the Lord thy God hath chosen him out of all thy tribes to stand and minister in the name of the Lord, him and his sonnes for ever.* And by the Prophet Ezekiel the Lord saith, that the priesthood shall be the Priests inheritance, *the Lord will be his possession*, meaning that the tythes and offerings had not beene the part of the Levite more then of any of the rest of his brethren, if God had not chosen him from the rest to the ministerie. If either Ruben, or Simeon, or any else had been ordained the Priest, to him should also the tythes have been assigned: for they beeing Gods own speciall part, he converteth them to the maintenance of his owne speciall service: and therefore before the priesthood of Léui many yeares, doth Iacob vowe his tythes to maintaine Gods worship, Gen. 28.22. whereof more shall be spoken hereafter, cap. 6.

In the newe Testament though the assignation be not by expresse name of tythes, yet in effect the same thing is ordained to the same end: if we consider how the Apostle S. Paul doth ioine together the 13. and 14. verses of the 9. chap. of the 1. Epistle to the Corinth. by a note of similitude: wherein while he setteth downe the practise of the old Testament for a president vnto the new, we see that what was ordained in the old Testament concerning tythes, is not abrogated but renewed in the new testament: *They which wait at the altar, are partakers with the altar: even so also hath God ordained that they which preach the Gospell, should live of the Gospell.* Where the Apostle doth not only set downe as a matter of equity, that the Ministers of the Gospell should be provided for, but also that it be in the same manner as it was in the old testament; *even so, that is, by tythes & offerings*: for so was the ministry of the altar maintained. Also in the 6. cap. & 6. v. of the epistle to the Gal. there is a full and plaine assignation of a part of eue-

ry mans goods vnto the ministerie: *Let him that hath been taught in the word, make him which hath taught him partaker of all his goods.* A word of explication is wanting in this precept, for it is not set downe what part the disciple must bestowe vpon the teacher *for his workes sake.* But if we may expound Scripture by Scripture, then it will appeare, that the word *teach* is here to be supplied, for that was the part and no other which God assigned to the ministerie of his worship. He who shall thus expound it shal haue the tenure of the Scripture to auouch his interpretation: but whosoever shall expound it otherwise, either he expoundeth not at all, or at least he but giueth his own bare gesse without ground. If thou saiest he must give a part, that is, *he must giue something;* this if it be not *obscurum per obscurius*, certainly it is not *ignotum per notius*: for I must aske thee againe, what is that *something*? And so if any shal oppose against the euidence of the aforementioned simily, and say that it onely importeth equitie, but setteth not down any particular forme or determinate quantitie. I answer, that there must be a particular determination before any thing be done. Will any man now say, as some whom we mentioned in the second chapter haue said, that euerie man shall giue what himselfe shall please? Surely the worldly man would smile in his sleeue to see his elbow ynderlaid with such a cushion: it is a pleasing doctrine, and gently claweth flesh and blood: but where is the ground of this construction? Doth any Scripture teach vs to appoint God to stand to mans curtesie, without so much as any lawe to reprove them by when they become negligent? Is this any other but an humane conceit without warrant? Will any man in his right wits let out his ground to a tenant to pay meerey what the tenant himselfe pleaseth? No sure; He that is a Lord will haue this priuiledge to impose a rent vpon his owne ground. Many Lords haue beene bountifull to well deseruing tenants,

Castletygh.
cap 4.

Eburn. p. 67.

nants, and haue accepted of a verie easie rent, yet they haue determined it by their owne mouthes, though they haue made it neuer so small; euen so Almighty God, who giueth to euery man all that hee inioyeth, as a tenant at will, hath made the rent to bee small indeede, when it is but the tenth, yet he hath not left it to the curtesie of his tenant; but as he sheweth his bountie in making the rent easie, so he sheweth soueraigntie in naming the rent at his pleasure, and making it certain.

If any shall expound this *part* to be at the determination of the magistrate, this is againe a humane coniecture, and howsoeuer it may seeme to nestle in the rocke, and to strengthen it selfe with great authoritie, hauing betaken it selfe to shrowd vnder the wing of the Magistrate, yet we shall easily retriue it from that couert without the least offensiue touch to the vttermoost hemme of the Magistrates garment.

We most gladly acknowledge the Magistrate, that he is *εικὼν τοῦ θεοῦ*, Gods liuely image, Gods owne law-Menand. full surrogate, yea, no lesse then a *God on earth*, Psal. 82. who beeing godly, assumeth to himselfe as he is allowed by God, authoritie and power to make lawes to order men, but not to stint Almighty God in any of his required duties. The godly Magistrate doth prouide, that God may receiue what he hath required, but doth not appoint him what he shall require. God himselfe hath set downe his owne worship, and himselfe hath particularized the speciall parts thereof. That which is his own worship, he referreth not to mans invention. And as it standeth with gods worship, so doth it also with gods impost, rent, or tribute: it is his *owne*, he hath imposed it his owne selfe, and hath not left it at mans appointment.

Obiect. But it may be objected; The Magistrate may make lawes concerning the worship of God, commanding or forbidding, as he seeth cause for order and come-

lineſſe: as what part of time, what place, what manner of veſtiments he will haue for diuers religious exerciſes: why then may not the Magiſtrate haue as much to doe with Gods tribute as with his worſhip?

Reſp. I anſwer, that he hath fully as much to doe with the one as with the other: v^z. in thoſe things which circumſtantially concerne either of them, and where the word of God alſo is ſilent, leauing things ſo to the Magiſtrates diſcretion. But as for the ſubſtance of thoſe things which the Lord God requireth for *his owne*, no man may either diminiſh, or alter.

Obiect. Numbers, weights, and meaſures are circumſtances, and therefore becauſe they are circumſtances they ſhould ſeeme to be referred to the diſcretion of the Magiſtrate, to increaſe or leſſen them as cauſe may require.

Anſw. Hee that in matter of payments permitteth number, weight, and meaſure to the pleaſure of the payer, hath bound him to nothing: Secondly, all circumſtances are not in the power of the Magiſtrate to appoint, but onely ſuch circumſtances as the word of God hath not particularly determined: for circumſtances ſet downe, or appointed by God, may not be altered without his leaue. God doth not ſay concerning the time, which is a circumſtance of his worſhip; *You ſhall ſet apart for my worſhip and ſeruiſe ſome time, as you ſhall ſee cauſe, or as the Magiſtrate ſhall appoint*: but he ſaith peremptorily, and preciſely, *Remember that thou keepe holy the ſeauenth day*: which number of *Seauen* may not be deminiſhed: altered it is from the *Seauenth* to a *Seauenth*, the number ſtill retaind, and that little alteration which was made proceeding from the direction of the ſpirit of God: for it beganne when Chriſt himſelfe was vpon the earth, and continued in the time of the Apoſtles. So where God doth not onely ſay indefinitely, *honour the Lord with thy riches,*

riches, but also determineth the *tenth part* for his own speciall due, it is not in the power of any man to enforce the diminishing of this number.

D. Ridley.
view. of civ.
& eccl. law.
pag 163. 164.

The Christian Magistrate may appoint dayes besides the Saboath, and command solemne worship vnto God vpon the same dayes as occasion of humiliation, by prayer and fasting, or of tryumphing, by prairie and feasting may require, but with this caueat; First, that man appoint no day vnder the name of the *Lords seauenth* and *Saboath day*: Secondly, that no day of mans appointment, doe cause the Saboath to be quenched and put down, but that the saboath doe still hold his owne course, notwithstanding the dedicating of other dayes besides. Euen so also, the Magistrate may, as occasion requireth, cause some thing elsie besides the tythes to be dedicated vnto the seruice of the Lord, and maintenance of his ministrie, but with the like caueat: First, that man appoint nothing in this case by the name of *Gods tyth*, or of that *tribute which God himselfe hath determinatiuely inioyned*. Secondly, that no share of mans appointing doe smother or drowne the *tythes*, but that the *tythes* be still duely paid what addition or supplie soeuer besides is caused.

That God hath required the tenth, that is plaine, but where or when did he euer giue any man leaue to alter that number? He hath required the tenth, hee hath not remitted it, nor giuen any man leaue to alter it: therefore the tenth is still his speciall due: Gods worship and Gods due beeing once established, they are perpetuall, vntill God shall cause any alteration. The worship of God, in regard of the manner thereof is ceased since the passion of Christ: but God hath caused the ceasing of so much as is ceased, Ephes. 2. 15. Coloss. 2. 14. what was not abrogated by Christ, that still remaineth. So also of Gods right or portion, which he had in the time of the law, some partes are ceased, vz. those fragments of the

Carlet. tyth.
cap. 1.

sacrifices which were the share of the Priests, as appeareth at large in the booke of Leviticus, and is expressed in the 6. cap. of this treatise; for the sacrifices themselves being types of Christ to come, they are fulfilled and abolished in and by Christ being come: but Tythes were no types of Christ, neither in their substance, nor in their circumstance, but were onely the maintenance of Gods worship, which being perpetuall they also are perpetuall. They did belong to the worship of God before there was a Leviticall worship, as shall appeare more fully: and when they were assigned to the Levites, they did but follow Gods worship, whereunto they served both before and since.

The secon-
darie end of
assigning
tythes.

The persons to whom tythes haue been and are deputed, be those who minister vnto God in holy things, as in praying, preaching, administering sacraments, or sacrifices, as the times required.

The persons who for some 2500. yeares ministred in the priesthood, were the first borne, into whose roome the Levites were taken vnder Moses, Num. 3. 13. 41. 45. and therefore the first that receiued tythes, were the first borne, as appeareth more fully hereafter in the example of Melchisedech.

From the time of Moses vnto Christ, the space of some 1500. yeares, the tythes were paid vnto the Levites, not as they were Levites: for Levi himselfe was a tythe-payer Heb. 7. 9. but as they were in the roome of the first borne, to administer in holy things.

Since the passion of Christ, these tythes are due to the Preachers of the Gospel: for the tythes being due principally to the seruice, and not to the men but for the seruice sake, and that now the Preachers of the Gospel haue succeeded the Levites, as the Levites succeeded the first borne in the same seruice for substance; therefore the same stipend which the former had is due also to the latter;

ter;
daril
serui
9. 13
thing
haue
cont
are m
that
seur
Mini
herse
pre
doth
dina
the c
uice
vz. h
uice

T
mon
F
Leu
so in
ly no
fore

ter; seeing it is due principally to the seruice, and secondarily, but certainly vnto the persons who performe the seruice: and to this effect also writeth the Apostle, 1. Cor. 9. 13. 14. Gal. 6. 6. where he doth plainly assigne something to the Minister of the Gospel, which *something* I haue in this chapter shewed to be tythes: for in things contained both in the old and new Testament, so as they are more distinct in the one then in the other, the rule is, that the distinct phrase of the one must expound the obscure, or vndetermined speech of the other. The same Ministers maintenance which Saint *Paul* in the places referred doth mention, can not by any Scripture be interpreted to be any other but the very tenth part, but this doth the Apostle assigne by the very name of Gods *Ordinance* vnto the Minister of the Gospel. And so you see the deputed right of tythes to be principally to the seruice of God, and consequently to the seruants of God, v^z. his speciall seruants or Ministers in that speciall seruice of praying, preaching, and the Sacraments.

CHAP. V.

It is most agreeable vnto equi-

*tie, that Ministers haue this deputed
right in tythes.*

THe equitie of yeelding tythes vnto the Minister of the Gospel, is to be declared by these two reasons among diuers others very waightie.

First, if the Minister of the Gospel hath succeeded the Levite in the ministerie, why is he not to succeed him also in the reuenuue or stipend? Is he lesse worthy? certainly no: for he is a *Minister of a better Testament*. And therefore is his calling more worthy then the calling of the Le-

March 11. 11. *uite. Amongest men borne of women arose there not a greater then Iohn the Baptist, yet he that is the least in the kingdom of heauen, is greater then he.* What is that? It is thus interpreted

Calabar. Euang.

Per Mart. lo.

co. claf. i. c.

3. 9. 6.

Heza in anot

ted most agreeable vnto the scope of that Scripture, That for so much as Iohn Baptist was nearer Christ in time, beeing the very next vnto him of all the Prophets that euer went before him, he was therefore both more happie then the rest: for *hee saw what they desired to see, and sawe not*; and also of a more worthy calling, as pointing out Christ with the finger, which the rest onely descried afar off. So also they who succeed Iohn in this ministerie, as the Apostles of Christ, and their successors, to the end of the world, should be more happie, and of a more worthy calling then Iohn the Baptist: *If the ministration of*

2. Cor. 3. 9.

condemnation were glorious, much more must the ministration of righteousness exceede in glorie. Now both equitie of reason, and also the words of holy Scripture will allow the more honourable salarie to the more worthy calling:

1. Tim. 5. 17. *The Elders that rule well, are worthy of double honour, especially they that labour in the word and doctrine.*

If then the Leuite had so much, why shall the Minister of the Gospel expect any lesse? And if the doctrine of *A-*

2. 2. q. 87. ar. 1.

quinas in this point be any thing worth, then the people of the new Testament must pay to their minister more then the tenth, because their righteousness must exceed the righteousness of the Scribes and Pharisees: neither yet was this first the invention of *Aquinas*. but long before him the obseruation of *Augustine*, and before him also of *Origen*.

August. in

ps. 146.

Orig. in

Num. hom.

14.

It may be, some bodie may graunt that the Minister of the Gospel is worthy of his hire as well as the Leuite; but denie that this proueth that the hire must be the tythes: for some other course may bee taken for his releefe in competent sort.

But I answer, first, if thou offer him lesse, thou doest disho-

dishonour him, implying that hee is not worthie of so much: secondly, if thou graunt the Minister of the Gospell as large an allowance as the Levite had, but not by tythes, but as the Magistrate shall see cause to ordaine, yet I say that herein the worthier calling of the minister of the Gospell, is made inferiour to the calling of the Levite, in that, what the Levite might claime honourably, certenly, and determinatiuely by the lawe of God, the Minister of the Gospell must craue miserably and basely, at the vncertaine pleasure of humane curtesie. Here the condition of the Minister of the Gospell is made more dishonourable, then the condition of the Levite, and how can that be equitie?

Or will some *flowter* say, that true honour doth not consist in these things, but in the reuerend regard that is to be had vnto Ministers. I then aske him, wherein doth this reuerence consist? in the cappe and knee, and in saying, good Sir, and the like superficiall complements? *Be Gal. 7. not deceived, God is not mocked: Honour the Lord with thy riches; Honouring doth partly and greatly consist in contributing so to the Ministers maintenance, as it be neither scant nor vncertaine, both which are dishonourable. The verball or gesturall honour which many men (if not the most) performe to Ministers, is the very same which the Iewes or Iudas did to Christ; Faire words and fowle deedes, a kisse and a knocke: they put a scepter in his hand, but pull his garment from his backe: and so do men make faire faces vpon the minister, and verbally acknowledge him to haue the rule and authoritie over their consciences, but in the meane time they take from him, or keepe from him his apparell and visuall, by not paying their true tenthes. If the Ministers calling be honourable, let not his meanes be miserable, either in scarcitie or in vncertaintie.*

The second rule of equity or reason is this. That whereas
the

the euangelicall minister is not the minister of men, but of God properly and principally, he is also to be paid his wages not from men but from God; he is the speciall seru-
uant or steward of God; the worke he doth is peculiarly the worke of the Lord: men haue benefit by it but as seruants in a great house haue benefit by the stewards paines: wherein the steward is indeed the seruant of the family accidentally, and in a secundarie sence, but hee is truly and properly the speciall seruant of his Lord: and therefore he is not paid his wages out of the wages of the rest of his fellowe seruants, but out of his Lords owne reuenues: euen so the Minister of the Gospel, Gods steward, is not to liue of the estate or portion of his brethren, but to be paid out of Gods owne speciall reuenues, which are tythes and offerings, that men may not haue
• occasion to say, as oftentimes vnaduisedly, and rudely they doe, Nabal-like, the Minister is maintained with my bread, my drinke, my money, not remembering that God hath a share, and doth challenge his speciall tribute vpon their goods, which he doth assigne vnto the minister of his word.

Numb. 17. 5.
1. Tim. 3.

Heb. 5. 4.

Gods seruice by the ministerie of the word and sacrament, is his owne, and of his owne appointment, not of mans pleasure or deuising. Gods seruants for this speciall worke, are also of his owne choise: for both in the old Testament, and also in the newe, he sheweth in expresse tearmes what parties he accepteth of for this seruice. Is it not also equall and likely; that he would haue speciall reuenues of his owne, wherewith to maintaine his speciall seruants in his speciall seruice, without referring them to the curtesie of men? All men are the seruants of God, as all the *cattell vpon a thousand hills are the goods of God*, *vz. in a large sence and common right*, but the Ministers of the word, whether Leuiticall or Euangelicall, are the seruants of God, as tythes and offerings are the goods of
God,

OF THE GOSPEL.

25

God, viz. after a speciall manner; the one doth performe to God that seruice which is his seruice κατ' ἰξοχὴν, after a speciall manner, the other doth belong to God *speciali proprietate*, as his reserued rent, as I haue shewed in the third chapter.

So then the Lord doth allow their hire vnto his ministers out of his owne reserued rents and reuenues, and not maintaine his owne seruice with that which he hath passed away vnto others, as indeede he hath done all that a man conscionably inioyeth, *tythes* and offerings beeing set apart. Offerings he requireth as presents not as rents, referring the performance of them vnto mens considerations, these Gods Ministers are to receiue as an aduancement; but the tythes God requireth determinatiuely for the certain maintenance of his owne speciall seruice, and seruants. And therefore it is that the Lord doth not say, I haue appointed the Leuites to serue you, and you shall giue them of yours, but, *I the Lord separated the tribe of Leui to beare the arke of the covenant of the Lord, to stand before the Lord, to minister vnto him, and to blesse in his name. So, I haue giuen the children of Leui all the tenthes: I haue giuen the tithes to the Leuites for an inheritance. And yet more fully speaketh the Prophet Ezekiel, I am their inheritance, you shall giue them no possession: for ani achuzatham, I am their possession: as if he should say, I will not haue them to stand beholding vnto you for their maintenance, for seeing they administer vnto me in my seruice, and not in yours, I will maintaine them with myne owne reserued reuenues, and not with that which I haue passed ouer vnto you, but with the tythes and offerings which I haue reserued for my selfe in expresse tearmes. Hereto tend the words of Philo Iudaeus, Ne quis ex conferentibus exprobrat accipienti beneficium suum iubetur prius in templa deferre munera ut tum demum inde desumant sacerdotes. Least any of those who doe contribute, should vpbraide the re-*

Carlet. tyth.

Eburn. pag. 95. & 98. 99.

Deut. 10. 8.

Numb. 18. 21. 24.

Ezech. 44. 11.

De prazm. & honor. sacerdot.

Theophilac.
in 1. Cor. 9.

ceiuer by his beneuolence, he is commanded first to bring the oblations into the temple, that the Priests may thence receiue them. Another saith, *Nec sane dixit ut ex oblationibus ederent. sed e sacrario. ne vel eos qui aliquid caperent pueret accepti proinde ac si ab hominibus alerentur: vel qui impartirentur his sua, insolescerent*: that is, He hath not said, that they should eate of the offerings, but of the tabernacle, least either they who receiued should be ashamed as beeing fed by men; or else those should grow proud who did contribute of their goods vnto them. Also he addeth, *Manducandum asserit non ex discipulorum facultatibus sed de euangelio, ne forte superbiant quod Apostolos sustentarent, neq; enim inquit tu his alimonium subministras. sed propria quadam industria, hoc est euangelij enuntiatio ipsos alit*: that is, he saith that they ought to liue not vpon the wealth of the disciples, but of the Gospel, least men should waxe proud, because they maintained Apostles: for neither doth he say, thou doest minister foode vnto them, but, a certaine industry of their owne, namely the preaching of the Gospel, doth nourish them. To the same effect also are the words of *Augustine*, which *Gratian* also citeth, *Decime ex debito requirantur, & qui eas dare noluerint res alienas inuadunt*: Tythes are required as a due debt, and they which will not pay them, doe inuade or take away other mens goods.

Serm. 1 dom.
12. post.
Trin. ca. 1.
16. 2. 1.

So then whether we consider the dignitie of the Minister of the Gospel, compared with the Levite: or that the speciall seruice and seruants of God are to be maintained by Gods speciall reuenues, it will appeare most agreeable vnto reason and equitie, that the Minister of the Gospel ought to liue vpon tythes receiued in the name of God, at the hands of their brethren. And so much shall suffice concerning the right of Tythes both originall and assigned: we come now to consider what hath beene practised.

CHAP.

CHAP. VI.

*The practise of paying tythes in**the olde Testament, both before and vnder the lawe.*

THe first practise of performing tribute vnto God, is that of *Cain* and *Abel*, which because it appeareth Gen. 4. not in plaine termes that it was by *tythes*, I will not dwell vpon it, though there want not probable coniectures that what they brought was the tythe of their increase, as I haue already intimated in the third chapter.

I come therefore as there I promised, to compare that practise with other examples to the like effect, v^z. of men rendering part of their goods, as a rent or tribute vnto Almighty God.

The second instance therefore is that of Abraham paying tythes to *Melchisedech*: *And hee gaue him tythe of all.* Gen. 14. 20. In the whole booke of Genesis hitherto there is not a word of any priest of God: this is the first place where the priesthood is mentioned, howsoeuer there are afore found some priestly practises of Noah and Abraham, yet the name of a priest is not found vntill now; which I obserue, to the end that it might be noted, that euen where there is the very first mention of the priest, there also is mention of paying tythes vnto that priest by reason of his priesthood; yea such a mention, as that it sheweth these tythes to be not any either voluntarie fact, or such transient action as was no more to be renewed, but rather both a permanent practise, and also proceeding from bounden duties: for the words are manifest, *Hee paid him tythes miccol of all.*

Some doe reſtraine that *All*, to the ſpoiles which Abraham had taken from the foure kings afore mentioned.

Carlet. tyth.
cap. 4.

And that thought semeth to be fauoured by diuers translations reading in the Epistle to the Heb. cap. 7. v. 4. *Vnto whom the Patriarch Abraham gave tythe of the spoiles;* but I say, first, vnder correction, as learned men are also of iudgement (for I durst not be the first censurer of that translation) that the Greeke word ἀγοθίσιον, doth not signifie spoile, nor is it so to be Englished. The word is a compound of ἀγος & θιν : ἀγος doth properly signifie the vppermost or vtermost end of any thing, as ἀγος δακτύλου, with the *fingers ends* : tropically the word ἀγος, doth signifie the best, or the chiefe. The word θιν, doth signifie an heape, and then the meaning of the compounde word ἀγοθίσιον, is either the vtermost or vppermost of the heape, according to the naturall meaning of the word ἀγος, or else the best or chiefe of the heape, according to the metaphoricall signification of the same word: And hereupon first fruits are vsually termed ἀγοθίσια, because they were the vtermost, or that which first came to hand : or if there was any choise, then they were the best and principall. And not only the first fruits of corne and cattell, but of the first fruits also of spoiles, haue bin termed ἀγοθίσια. But that the spoiles themselves haue euer beene called by that name, is denied by those who are learned, but not auouched by any, so much as by one paralell place, either of holy or secular writing.

So that where the Apostle saith, *Abraham paid tythes,* ἐν τῶν ἀγοθίσίων, the meaning is, both by the naturall sence, and also by the figurative vse of the word, that Abraham euer paid his tythes of the very best of all his increase, after the example of *Abel*, who brought of the first fruites, *and of the fattest of them*, (and so doth *Ierome* translate the place, saying, *de praeceptis*, that is, of the principall.) And hereupon it should seeme that the word *Decumanus*, the tenth, became prouerbially to signifie any thing bigger then the rest of his kind, as *decumanus*

finis,

fluctus, a huge waue: *Ovid* describing a fearful great waue, faith of it, *posterior nono est undecimoq; prior*, that is, it is after the ninth, and before the eleventh: as if he should haue said, it is the tenth, or a very great one: so *decumana oua*, great eggs, *decumana porta*, a great gate, *decumani limes*, a great boundmarke, because common practise euer taught, that the tenthes which were offered either to the true God, or to the Idols, were no shrimplings, but the goodliest and the fairest. And so Abraham paying *ἐκ τῶν ἀποθνήσκων*, did paie of the best of his increase, and paying *miccol*, of all, did make these payments either yearly, or oftener, or seldomer, but vsually and certainly as God blessed him.

Trist. 1.

Eburn. p. 54.

Secondly, if we ducly examine the very text of Genesis, in that place we shall finde great reasons to induce vs to thinke, that it was not of the spoiles, but of his other estate and increase, that Abraham tythed to Melchisedech. For first, Abraham, v. 22. 23. had liſt vp his hand vnto the most high God, *that hee would not take of all that appertained to the King of Sodome, so much as a thrid, or shooe larchet*. If it be answered, he would not take to himselfe any thing, but that doth not conclude that he offered no part of those spoiles to God. We must consider farther the text, which addeth the reason of Abraham's refusal, vz. *Least the King of Sodome should say, I haue made Abraham rich*. Abraham depending vpon God, and hauing experience of Gods bountie in so wonderfully increasing him, as that hee maintained in his owne familie 318. fighting men, would haue all the world to take notice, that the seruice of the true God, and not any fortunate accidents, which are adored by the foolish heathen, brought him his abundance: least therefore when Abraham at any time hereafter, ascribing his wealth to the prouidence of God, should praise his God for the same, the King of Sodome, or any for him should say,

whatsoever he talketh in boast of his God, yet the truth is, hee may thanke his good fortune in conquering the foure Kings, and he may thanke the King of Sodome for so bountifully rewarding that peece of seruice. To eschew therefore this calumnie, doth Abraham refuse the wealth of the King of Sodome. Now if Abraham were liable to the like imputation from the enuious grudging Heathen, by offering a sacrifice of their goods vnto his God, as well as by appropriating the same vnto his owne selfe, then we must thinke that Abraham was also carefull not to offer any sacrifice vnto God of the goods of the Heathen. For howsoever they might haue seemed cheerfully contented for a time, while their deliuerance was fresh, yet afterwards the memoriall of the benefit receiued from Abraham would haue decayed, his goodnesse would haue beene extenuated, and his sacrifice blasphemed. For to this effect, in time vnthankfulnesse might haue taught them to speake. Indeed, Abraham was very liberall to his God, in offering so great a sacrifice, as the tenth part of all the spoiles, but hee was francke at other mens charges, for they were our goods which he offered so abundantly. When as then, thus might they haue blasphemed his sacrifice as well as slandered his estate, it is alike requisite for him to shunne calumnie in the one regard as well as in the other: and as not to enrich himselfe, so also not to sacrifice vnto the Lord of the goods of the Heathen.

It is not vntrue that these spoiles were now Abrahams owne goods, *iure belli*, by the law of armes, and therefore he might conscionably haue offered of them vnto God, what part he pleased, without any iust imputation of doing any wrong vnto the Heathen, but so he might also haue taken them to his owne priuate enriching: yea the King of Sodome doth yeeld them most freely, v. 21. But Abrahams intent is to shunne all occasion of opening the

the mowthes of the heathen, either iustly or vniustly to speake euill of his profession: and therefore as he will accept of no wealth for himselfe, but such as God giueth him freely without being any way beholding to the heathen for them, as you may see in the buriall of Sarah, so, Gen. 23. 13. he is also of the minde of Dauid, who will not offer vnto his God that which cost him nothing, nor that which the heathen might haue any colour to say had cost him nothing, therefore the tythes there mentioned, were not of the spoiles, but of Abrahams owne estate.

If any bodie shall say, that howsoeuer Abraham might resigne his owne right vnto the king of Sodome, yet he could not resigne Gods part, but must performe that vnto God in his priest Melchisedech: I answer, that howsoeuer this coniecture is not so agreeable to the circumstances of the text, yet it fauoureth the cause altogether: for if of necessitie he must offer vnto God his part, then it is graunted that there is a part, and this tenth part (for of other determined parts we haue neither rule nor practise) due vnto God, and to be receiued by his minister out of euerie mans increase: for if the tythes be due in spoiles of warre, which are obtained with such charge of armie, Ecc. 9. 5. such toyle and hazard of so many liues, how much more in other things, corne, wine, cattell, merchandize, gaine of handicraft, which are neither so chargeable, nor so dangerous, but peaceably and plentifully arise by the blessing of God vpon honest imployments.

But there is yet in the text another inducement, to moue vs to thinke that Abraham paid no tythes out of those spoiles. For where Abraham in the 24. vers. doth capitulate those things, which though he would not haue yet were to be deducted out of the spoiles, namely, the parts of *Auer, Eschol, and Mamre, and that which the young men had eaten*: the catalogue seemeth most exact, though in generall tearms: for, first he doth therein mention both
the

the main matters which were to be deducted, as the parts of Aner, Eschol, and Mamre, and also that which was of the least moment, as those pittances of victuall wherewith the souldiers had refreshed their hunger and thirst: certainly if he had giuen or meant to giue vnto God any such share as the tenth part of all those spoiles, we must thinke it had beene worth the naming in the catalogue, specially when the same is not onely an indefinite enumeration, which might endure addition or diminution, but an enumeration with a negatiue, or excluding determination, whē he saith, *bidgnadai rach, saying only that which is eaten*, and the *parts of those men*. So that these words doe apparently denie, that Abraham gaue any part of those spoiles vnto Melchisedech.

That Abraham did pay vnto Melchisedech the tythes of *all*, that is most manifest, but that he paid tithes out of the spoiles that is against the tenure of that Scripture: the word *acrothinion*, in Hebr. 7. importeth no such matter. Therefore it remaineth cleare that he paid of *all his owne increase*: as God did blesse him freely, so he blessed God againe in bounden dutie and thankfulnessse.

I shewed before cap. 4. that before the lawe, the first born did receiue the tithes, because they were the priests. And therefore whosoeuer this Melchisedech was, it is probable that he was the first borne in the familie of Abraham: the Scripture saith, that he was without father, without mother, hauing neither beginning of dayes nor ende, which is not spoken simply and absolutely, but by a figure; first, because the Scripture mentioneth not who were his Parents. Secondly, because he beeing a type of Christ, hath that eternitie ascribed vnto him by reason of Christ, who as he is man, hath no father, and as he is god hath no mother, and as he is the eternall God hath no beginning of dayes, &c. yet is it not vnlikely that this Melchisedech was Sem the eldest sonne of Noah, as some learned

learned men doe thinke, for Sem was lining when Isaac ^{Carier tyth.} was 50. yeares old, and therefore almost all the dayes of ^{cap. 2.} Abraham. As Melchisedech therefore being by his birth-right to haue the care and charge of Abraham, came to gratulate his victorie, and to praie to God to blesse him: so Abraham in acknowledgement of the Priesthood of Melchisedech, doth pay vnto him his tythes, which were his due in regard of his calling. As for the distance betweene the dwelling of Abraham and Melchisedech, it could not be great, when Abraham dwelt in Hebron, & Melchisedech in Ierusalem, as it hath since beene called. And Melchisedechs so readie visiting of Abraham in his returne from ouerthrowing the kings, doth shewe that they were not farre a sunder, so that it was possible for Melchisedech to receiue Abrahams tythes from time to time; and so the rule is obserued, that before the Law, the first borne both did the dutie, and receiued the due of the priesthood.

The third practise which the Scripture mentioneth of paying tribute vnto God, is Genes. 28. 22. *Of all that thou shalt giue me, I will giue the tenth vnto thee.* Though this bee but a promise of a practise for the time to come, yet I hence prooue manifestly, that Iacob did practise paying of tythes. For, first, the good Patriarke is not here rapt with a fit of shipmens holinesse, to promise that he neuer performed. Secondly, considering that he was blessed of God in his iourney, and did come againe, and according to his promise did build the house in Bethel, he did also there pay the tythes of all that *God gaue* Gen. 35. 7. *vnto him.*

But some thinke, that they haue exception inough against this practise of Iacob, because it was (say they) meerely voluntarie, and not any thing whereunto hee was absolutely bound: for he doth bind himselfe vnto it by a yow, if god blesse him and bring him againe in safe-

tie: whereas if it had beene a necessarie dutie, hee must haue performed it without condition, whether God had performed his desire or not.

Gen. 28.10.
29. 22.

I answer that it is true, that Iacob was bound to pay his tythes vnto God without condition, and though hee had not vowed; but it will not followe, that because he vowed to pay tithes, therefore the thing in it selfe is arbitrarie: for, men may vowe necessarie and morall duties, as it is most euident in this very vow of Iacob, if it be duly considered as it is set downe at large. *If God will bee with me, and will keepe me in this iourney which I goe, and will giue mee bread to eate, and apparell to put on, so that I retorne againe vnto my fathers house in safetie.* These words are the condition of the vowe, or that which Iacob desireth of God in his vowe, *exprimit Moses orationem Iacobi per formam voti*, saith Musculus. Then followeth the vowe it selfe, or that which Iacob bindeth himselfe to performe vnto God; *Then the Lord shall be my God, and this stone which I haue set vp as a pillar, shall be Gods house: and of all that thou shalt giue mee, I will giue the tenth vnto thee.* The vowe it selfe is in three parts, or three seuerall promises, 1. *the Lord shall be my God.* 2. *this stone shall bee Gods house.* 3. *I will pay vnto God the tythe of all mine increase.* Marke now the true nature and meaning of each one of these promises, and their necessarie dependance one vpon another. First for the meaning.

Calv.

1. *The Lord shall be my God.* i. I will worship the only true God, *his verbis se obstringit Iacob ne unquam a puro unitus dei cultu desciscat*: i. In these words Iacob doth bind himselfe least he should at any time swarue from the true worship of the one God.

2. *This stone shall bee Gods house*: that is, Here will I build a place to worship God therein.

3. *I will pay to God the tythe of all mine increase*: that is, I wil maintaine the worship of God in this place, according

cording as God shall enable me : *Dominum eo loco expendibus & fragibus suis offerendo coluit*: that is, he did worship God in that place, by offering of his corne and cattell.

Now marke the dependance of these one vpon an other, and it shall thereby appeare that it was not a thing meereley consisting in the pleasure of Iacob, either to pay or not to pay his tythes, though he had not vowed : for none of these can be separated one from another : *I will worship God*, this is not arbitrarie, but necessarie: *I will build a place for Gods worship*, this is also necessarie; for the solemne worship of God must be in publike. Conuocations euery *seauenth day*: *Leuit. 23. 3. I will giue unto thee my tythes*, this can not be arbitrary: for if it bee necessarie that God be worshipped, and necessarie also that there be a set place for his worshippe, then is it also necessarie that there bee a set prouision to maintaine that worship.

Then let not the name of a vow be thought sufficient to prooue, that it was in the pleasure of Iacob, whether he would haue paid tythes or no before hee vowed, for he voweth not according to that old and lame definition, *votum est propositi supererogantis promissio*, that is, a vow is a promise of a needlesse intent; but he voweth things meereley necessarie, specially in the first part, and also in the second; therefore the making of this vow excludeth not tythes from beeing meereley necessarie.

If any thinke it needelesse to vow that which is already necessarie, he is deceiued: for, by the vow doth a man bind himselfe more strictly, and becometh more carefull in the performance of Morall duties : *Infirmi tati sua consulit Iacob ut se magis stimularet ad pietatis officium*: that is, Iacob made this vow to helpe his owne weakenesse, and the rather to stirre vp himselfe to the dutie of godlinesse: so that to vow euen morall duties, is both lawfull, and

Musei.

Eburn. pag. 63.

Rich. iij.
sent: diet.
xxxviii. art.
iij.Calvin Gen.
28.
Carlet. tytu.
cap. 2.

profitable.

Yea further, such is the nature of a vow, that we ought not to vow any thing but that which is agreeable vnto the will of God, according to that definition which is in *Aquinas*, *Votum est testificatio quædam promissionis spontanea que debet fieri deo de his que dei sunt secundum eundem*: that is, A vow is a certen testification of a voluntarie promise made vnto God of those things which are Gods according vnto God. Where the promise is called voluntarie, but the thing promised must be agreeable to the will of God, for ette in stead of worshipping God by our vows, we onely performe will-worship, if we vow any thing vnto God before we know the thing which we promise be a thing which God requireth: Hereunto serue the words of *Calvin*, when he saith of this vow of Iacob, *non quod suo arbitrio deum coluerit*, that is, not that he would worship God after his owne fancie: where hee further admonisheth, *ne quid voueant nisi quod per se Deo probatur, & illis dedit in manum*: that is, men ought not to vow any thing but that which of it selfe is allowed of God, and which he hath giuen into their hands. If we may vow or offer nothing vnto God, but that which God requireth, then it followeth necessarily, that tythes were required by God, because they were vowed by Iacob.

But all this while an aduersary may thinke, that he may graunt vnto me all that yet I haue spoken concerning this vow of Iacob, and yet denie that any conclusion to my purpose can be inferred thereupon: for in this vow of Iacob, euen the former part thereof which is necessarie, is not yet so necessarie, but that something in it is arbitrarie and not necessarie it selfe, but onely in regard of the vow: for where it is said, *this stone shall be Gods house*, it may seeme necessarie to haue a set place for the ordinarie and solemne worship of God, but that the place must be this very Bethel, this seemeth not necessarie; for it may seeme

to be in the power of Iacob, to build his altar either here or in some other place where hee thinke good; so that howsoever in the generall, it is necessarie that there be a place for Gods worship, yet in the particular, it might haue beene in another place as well as in this. So in the last part of the vow concerning payment of tythes, to maintaine Gods worship, it may be graunted necessarie in the generall, that there be an allowance, but that this allowance must be precisely and simply the very tenth, that may seeme ambiguous: for as the one a circumstance of place, so the other a circumstance of quantitie, may seeme to be left to mens discretion.

Ans. It is true as we shewed, cap. 4. that diuers circumstances are diuers times permitted to the discretion of godly men: but in matters so serious and waigherie, as the worship of God, and their holy vowes, they are euer most warie not to determine any of the least circumstances but vpon speciall cause, as may appeare in this vow of Iacob.

One might thinke that for this circumstance of place, an other place might haue serued as well as this, but we shall finde, if we duely examine it, that Iacob doth not assume this place onely vpon his owne pleasure, but vpon such waighie reasons as did tie Iacob to this place before any other. For,

First, In this place God did both reueale Christ with his benefits vnto Iacob vnder the figure of that ladder which appeared vnto him in his dreame, and also make promise vnto him both of a safe returne into his countrie, and also of the inioying of the whole land of Canaan for a possession and inheritance to him and to his seede. In this place did God promise vnto Iacob that his seed should multiplie as the dust of the earth all the world ouer, and that the propitiator Iesus Christ, who should procure the eternall happines vnto the world, should pro-

ceed also from the very loynes of Iacob, as is plaine from the beginning of v. 11. vnto the end of the 15. v.

Secondly, Iacob doth not vow to make this place the house of God of his owne head, but God hath first made the place to be his house, and then Iacob doth but accept of the place which God had chosen: for so the text is plaine, *This is no other but euen the house of God*: so that Iacob hath no more libertie for building vnto God an altar in this place, then Salomon had for building the Temple in Ierusalem, vz. *in the place which God himselfe had chosen.*

1. Reg. 8. 29.

So that whether we consider the first reason, namely, that in this place Iacob found so much fauour, and receiued so many faire and sure promises at the hands of God: or the second reason, vz. that this is Gods house already, God himselfe hauing already chosen it; we shall see plainly that this was the onely place for Iacob to build an altar for God in: for first no place so fit and beneficiall for Iacobs deuotions, as the place which could put him in minde of so many large heavenly fauours: and secondly a necessitie is laide vpon Iacob to make this the house of God, for God himselfe had made it his owne house already.

Thus farre then it is very plaine, that euery whit of this vow of Iacob is a matter necessarie, yea the least circumstance thereof hath a most due regard to the aforegoing will of God, in precise and particular determination, vowing no more to God then what God himselfe already required.

Then for the last part of the vow, which concerneth prouision to maintaine Gods worship, we must also acknowledge that it is grounded vpon speciall cause, not onely in generall, that it must be something, but also in particular, that it must be this determined something, the *very tenth*: for if the particular place of the altar was not assigned

assigned without speciall cause, then assuredly Jacob, so godly a man, so well instructed, so deeply affected in his minde with reverence, as appeareth v. 17. so aduised and serious in the whole carriage, so faithfully regarding to shie his owne fantasies, and to follow carefully the very will of God in the least circumstance of the rest of his vow, doth not now in *extremo deficere*, and in the last point swarue from Gods direction to his owne deuise: but as in the former points, so also in this he hath a regard to the knowne will of Almighty God, vowing vnto God the tenth, because he knew this to be the portion which God would accept of. For, if the eight, ninth, or twelfth, or any other part had beene the part which god would haue accepted, then assuredly had Jacob vowed that and not this. Yea further, it is not likely that Iacob durst haue determined any part, if he had not either knowne aforehand, or beene presently informed that that was the share which God hath reserued for his owne portion. As *Bethel* is not *Beth-El*, or Gods house, because Iacob vowed it should be so, but Iacob vowed he would so esteeme it, because it is Gods house already: Euen so the tenth part becommeth not Gods part, because Iacob doth vow that it shall be Gods, but Iacob doth vow that he will faithfully performe the tenth to God, because he knoweth it to be the Lords owne part already. And herein Iacob doth no more (his act of vowing onely excepted) then had bin practised by his forefathers, as hath bin shewed in the former instance of his grandfather Abraham.

The fourth practise concerning payments of tythes, is that of the Israelites, from the time of Moses, vnto the coming of Christ in the flesh, which is the space of some 1500. yeares, all which time tythes were paid vnto the Levites by Gods assignation or appointment: who taking the Levites into his speciall seruice in the stead of the

Eburn pag.

Carlet. tyth-
cap. 2.

the first borne, assigned vnto them his speciall revenues of tythes and offerings for their seruice, so long as the same should endure, as hath beene shewed, cap. 4.

But here now I thinke it fit, to shew something more fully, that howsoeuer the Levites had the vse of the tithes while they administred at the altar, and in the temple, & tabernacle; yet *tythes* were not any such Leuiticall matter, as was to cease when the children of Leui gaue ouer their Priesthood. Indeeede that is the common error, v^z. that tythes were meerele Leuiticall, and therefore now cease to be due by the word of God: but I shall by the helpe of God, shew the contrarie by good reason. Thus therefore I argue.

That which is neither ceremoniall, nor iudiciall, is not meerele Leuiticall: Payment of tythes, is neither ceremoniall, nor iudiciall: therefore payment of tythes is not meerele Leuiticall.

The Proposition is manifestly true; for the whole law of God, beeing either Morall, Iudiciall, or Ceremoniall, it followeth evidently, that what is neither Ceremoniall, nor Iudiciall is Morall, and therefore not Leuiticall: for howsoeuer the morall Law was of force in the time of the Leuiticall Priesthood, yet the morall Lawe was not Leuiticall: for that is called Leuiticall which began and ended with the Priesthood of Leui: the Morall lawe was before, and continueth still to the ende of the world: therefore the morall lawe is not Leuiticall; no more are tythes, for they are also morall, because they are neither ceremoniall, nor Iudiciall. And first I will prooue, that they are not ceremoniall.

Cap. 1. tyth.
cap. 2.

First, that cannot be a Leuiticall ceremonie, which is performed contrarie to the Leuiticall order: but payment of tythes is found performed contrarie to the Leuiticall order: for Leui who by the Leuiticall order is to receiue tythes, did before the institution of his order pay tythes, Heb. 7.

Heb. 7. 9. Therefore payment of tythes is not a Leuiticall ceremony.

Secondly, all Leuiticall ceremonies were *types of heavenly things*: 1. euerie Ceremonie did shadowe out, and signifie either Christ himselfe, or some benefite redounding vnto vs from Christ; that God who ordained them, did not appoint any of them to be a cipher, an idle shadow, but they were all most certaine gospells, preaching vnto the Iewes, (though more obscurely) their spirituall cleansings, and their eternall glorie and happines in their Messiah which was to come. But tythes had no such signification, but did onely serue to maintaine the Ministerie, among the Israelites, in the tribe of Leui, which it had maintained before in the first borne: therefore tythes are not ceremoniall.

Heb. 9. 25.

Calder. cyth. cap 3.

Thirdly, it is vnlawfull to retaine now any ceremonie that was Leuiticall, specially to the same vse and ende whereto it serued in the Leuiticall priesthood. For the ceremonies beeing types of things to come, they were to cease when the thing signified should be accomplished, and therefore it is said by the Apostle, that they were to endure to the *time of reformation*; which reformation beeing performed by Christ, the ceremonies doe so farre forth cease, as that who so nowe vseth them, doth with the Iewes, denie Christ to be incarnate, dead, and buried, and risen againe: and maintaine, that he is yet to be expected. But tythes not onely haue beene paid long after the death of Christ, and the buriall of all Leuiticall ceremonies, but also doe still continue to the same ende and vse whereto they serued in the priesthood of Leui, namely, to maintaine the ministerie. Neither is this practise accused of vnlawfulnesse by any, excepting the giddie Anabaptists, and those whom we mentioned in the second Chapter, who in indignation against the abuse of tythes in Popery, haue also disclaimed the vse thereof al-

1. 2. qu. 103.

ar. 4.

Aug. tom. 2.

c. pist. 19.

Heb. 9. 10.

Aug. contr.

Faust. lib. 19.

c. 16. tom. 6.

together : these fewe onely excepted , none haue euer held it vnlawfull to pay and receiue tythes , howsoeuer some thinke them not to be due by the lawe of God, but by an humane constitution. Therefore wee must either condemne the Church of God for so many ages past of grieuous transgression against the crosse of Christ, or els graunt that tythes were no Leuiticall ceremonie.

In Num.
hem. 21.

Origen discourseth this point at large, and determineth that tythes were no such legall ceremonies as were to cease vpon the comming of Christ, but such an eternall ordinance or Commandement as was to continue for euer: of the like nature with these morall precepts, as he for example doth produce, *Non occides, non facies adulterium, non furaberis* : thou shalt not kill, thou shalt not commit adulterie, thou shalt not steale: so *Origen* doth hold tithes to be directly morall : more of his iudgment in this point is set downe in the 9. chapter.

But some, when they see that they cannot make tythes leuiticall ceremonies, thinke yet that they haue a sure refuge, when they remember that some ceremonies which were not leuiticall, but of a more auncient original, haue notwithstanding ceased, and beene abrogated in the death of Christ: as for example; sacrifices, which though they were ancients then *Leui*, yet haue they ceased with the Leuiticall priesthood, and why (say they) might not tithes doe the like?

*Quibus argu-
mentis probari
potest decima-
tionem legem
quam a d. o.
abrogatam esse
Quia in
Matt. 23. 23.
Nec. Nec est
quod quis de-
terminatum le-*

It is an easie thing to say that tithes haue ceased as well as sacrifices, but I doe not see the least likelihood that euer it will be proued by any reason that shall haue in it the least shewe of probabilitie : and therefore howsoeuer such a miserable euasion might become those which are ignorant, yet I cannot thinke it possible that any man of learning, will make any comparifon betweene tythes and sacrifices in this regard : For the sacrifices were manifest types of Christ the true Paschall Lambe, slaine in Gods decree

decree before the beginning of the world, figured in the olde sacrifices since the beginning of the world, and in fulnesse of time exhibited to cause the sacrifice and the *oblation to cease*. So that there is a necessarie cause why the Sacrifices should cease, because they were types; whereas in *tythes* there is no such matter. Tythes were no types nor figures of any thing to come, therefore they are not abolished by the death of Christ, as are the sacrifices. Neither let any bodie say, that peradventure tythes were a type, and so straine his inuention to wring out a signification for them, as *Aquinas* doth in diuers places of his Summes, where he presupposeth ten to be a number of perfection, and then maketh it a type of Christ. Diuers numbers, as *three*, *seauen*, and *nine*, are called each of them a perfect number in their seuerall respects, as well as ten: but what of that? shall euery one of these be a type of Christ? or if ten be a perfect number, what perfection is in an hundreth, which is ten tens perfect perfectnesse? this had beene the onely type in *Aquinas* his construction. This is more subtile then sound, for *Thomas* thus to sporte with tythes as the Papists doe with the rest of the Scripture, accounting it like a nose of waxe to be wrung this way and that way; one while he saith tythes are morall, because of their generall equitie, an other while holdeth them iudiciall, for their determinate quantitie: and now he will haue them ceremoniall, because of a deuised signification: so they are *quidlibet ex quolibet*, what hee will, to whet his wit withall. What may not the wit of man colourably imagine? His wit was great, and his learning exquisite, yet when his conceits want ground they must be left vnto him as his owne deuises. And as for this deuise himselfe doth sufficiently bewray the weakenesse of it, while he calleth *ten*, a number, *quodammodo perfectus & quasi perfectus*, that is, after a sort perfect, and as it were perfect: this is *fere, sed non fit, almost*,

*gem. cum cor-
minis aboli-
tam esse di-
cat. iud.*
Dan. 9. 27.

2. 2. q. 87. ar. 1.
83. par. q. 31.
art. 6. & q. 65.
art. 1. & 7.

Gloss. ordi.
in Nuan. 18.

but not altogether, some thing like it, but not it. Types must haue a more true resemblance then thus; As the killing of a beast to signifie the death of Christ, must not be, as it were the killing of a thing like a beast, for that would type such a seeming Christ and such a iuggling sacrifice as the Manichies imagined: but that which signifieth the perfection of Christ, must be indeed perfect in his kind, *as the male without blemish*, and not the number of *tenne*, which is but *quasi* and *quodammodo*, *quasi typus*, is *non typus*, as it were a type, and a thing like a type, is indeed no type at all; but as hath beene obserued by that worthy Bishop of Elie, this and the like is the common iugling of Poperie, yea and of all Heretikes as hath beene lately noted by our most gracious Soueraigne, against Vorstius.

For. Tort
p. 7.
King James
declaration.

If you will make tythes *types*, and assigne them a signification, then you must shew the same in the Scripture, and not dreame thereof in your meere fancies. For, when the case is in question betweene God and mens consciences, Gods word doth manifestly challenge *tythes*; men answer that peradventure God did not meane to haue tythes of the Gentiles, or peradventure they were types, and are abrogated in the death of Christ. What a wofull slight shift is this, to aleadge vngrounded peradventures, and conceited May-bees, against Gods peremptorie challenge. God saith, *all tythes are his*; thou saist, all tythes vntill Christs incarnation; where is thy warrant or ground for this exception? assure thy selfe, thou hast not one foote, nor inch of any such ground in all the Scripture, to put thee into any hope that tythes were either Leuiticall ceremonies, as were the arke, the table, and the candlesticke, or ceremonies at all of any auncienter originall, as were the sacrifices. Thou maist dreame of that which will not be found when thou art awaked. That tythes were ordained for the maintenance of the ministe-

ministerie, that is Scripture; but that they were types, can neuer be prooued.

Thus haue we prooued that tythes were not ceremoni-alls. It now remaineth, that we make plaine against the Papiſts and Schoolemen, that they are not iudicialls. But first let vs consider their reasons, whereby they would perswade vs to acknowledge tyths to be iudicialls, which when we haue answered, we will prooue the contrarie.

Vntil the yeare 1250. no man euer held tythes to haue beene due to the Israelites by the iudiciall law: the first that euer ventured vpon that defence, was *Alexander Hales* an Englishman, student of Paris, a begging Friar, who writ at the commandement of Pope *Innocent* the fourth. *Innocent* was a great fauourer to the foure orders of Friars, and *multis mulum scabit*, one good turne requireth another; the Friars in requitall (among whom *Alexander* was a principall man) strained their inuentions to the vttermoſt, to iustifie the facts of the Pope in alienating tythes from their owne parishes. And so to that end among other deuises, *Alexander* hatched this conceit, and thought it a faire one, and therefore auouched it, that tythes had beene due to the Israelites by the iudiciall Law: and therefore now remaine at the Popes pleasure: Iudiciall precepts beeing now *mortua*, but not *mortifera*, that is, dead in themselves, but not so deadly vnto vs, but that we may vse the like *politique* lawes, if neede require.

What *Alexander* beganne, *Aquinas* seconded, and him follow the rest of the Schoolemen. *Aquinas* his maine disputation vpon this point is 2.2. q. 87. and what principally concerneth this question is in the first article, wherein he laboureth to inferre two things; First, that the precise determination of the very tenth, is not morall. Secondly, that this determinate quantitie among the Israelites, was Iudiciall.

Tricen. Abb.
scabem.

3. par. q. 51. 3.

1.2. q. 104.
ar. 3.

Concerning the first, v^z. that a determining of a tenth part can not be morall, I referre it to the thirteenth chapter of this treatise, to come in among other objections, & there to receiue full answer.

As for the other, v^z. that the determining of a tenth part to be paid vnto the Leuites by the Israelites was by the Iudiciall, the Schoolemen would prooue thus: The people of Israel were diuided into 12. Tribes; the Leuites were the twelfth part of the people: if they had beene the tenth part of the people, then the tenth part of euery mans increase truely paid, doth make vnto the Leuite a share equall with the rest of his brethren, when he had else none inheritance among them: but for so much as God foresaw that many of the people would be slacke in payments of what they were inioyned, therefore God appointed vnto them the tenth, that so, though there were some slackenesse and default, yet the Leuite should be sure of a competent estate, and such as should hold proportion with the other Tribes.

This conceit doth much please the rest of the Schoolmen, & is now the best plea that the Papists haue to cleare their holy Father the Pope from the imputation of sacrilege and Church-robberie; it is *Bellarmines* only helpe.

De clericis,
l. 1. cap. 25.

Hereto we answer diuers wayes. First, if this hold proportion in Israel, whose Priests and Leuites were (as they say) almost or about the tenth part of the people, where was that proportion before the taking of the Leuites to the Priesthood? It cannot bee shewed that the Priests before the Lawe were also the tenth part of the people. The Priests before the Lawe had not the tenthes, because they were the tenth part of the people, but in regard of their Priesthood, as is shewed, chap. 7. no more had the Leuites the tythes in regard of their number, but in regard of their seruice in the tabernacle, as hath beene shewed in the fourth Chapter.

Secondly,

Secondly, the Levite is not the tenth, nor the twelfth part of the people, but the thirteenth: for howsoever the childre of Joseph are reckoned as one tribe, yet they were two mightie tribes, Ephraim and Manasses, the least of them being three times at the least as many as the Levites: so that if the people be reckoned but onely in grosse by their tribes, yet are the Levites but the thirteenth part of the people.

Thirdly, they that make the Levites to be either the tenth, twelfth, or thirteenth, or twentieth, or fortieth, or fiftieth part of the people truly numbred, they are greatly deceived, and doe much misreckon. For if we consider the number of the Israelites & Levites, as it was soon after that the tythes were assigned vnto the Levites, the number of the eleuen tribes is sixe hundredth & one thousand, seuen hundredth and thirtie, Numb. 26. 51. the number of the Levites is three and twentie thousand, vers. 62. the two summes cast together, doe make sixe hundredth, twentie foure thousand, seauen hundred and thirtie. The iust tenth part of this number, is sixtie two thousand, foure hundredth, seauentie three: but the whole number of the Levites is not much more then the third part of this tenth part. And yet there is an other matter to be considered, which will much lessen the number of the Levites, for whereas in the numbring of the rest of the tribes, none cometh into the number but such as were twentie yeare old, and also fit for warre, ver. 2. the Levites are numbred from a moneth old, ver. 62. who are not yet to execute any office in the tabernacle, vntill they be fise and twenty yeare old, Num. 8. 24. & after the age of fifty, they were to cease and to execute that office no longer, v. 25. Now let a man esteem by gesse how many in those three and twenty thousand Levites were not onely vnder the age of fise and twentie, but also vnder the age of twentie, vnder which age none of the other tribes are numbred.

Numb. 26.

The whole
number of
Israelites &
Levites
624730.

The true
tenth part
of this num-
ber 62473.
The number
of the Le-
uites 23000.

bred; let him also esteeme how many of that whole number of Leuites might be aboue fiftie, and I make no question but that he must deduct the one halfe at least, and so the number of the Leuites shal not be much aboue eleuen thousand, which doth not greatly exceede the sixt part of the tenth. So that by this true account, the Leuites are so farre from beeing the tenth part, that indeede they prooue to be the threescore or sixtieth part of the people of Israel, when they were numbred in the wildernesse, a little before their entrance into the land of Canaan, and soon after that the Lord had assigned the tithes to be the portion of the Leuites.

Afterward the Leuites are reckoned from thirty yeare olde, and their number is increased to 38000. 1. Chr. 23. 3. but the people are also increased accordingly, as appeareth, 1. Chron. 21. 5. to be almost sixteene hundred thousand men of warre in Israel and Iudah, besides the men of Benjamin, who are not in the number, v. 6. who in all likelihood could not bee lesse then two hundred thousand, considering that 400. yeares past in the account, Numb. 26. they were no lesse then fise and fortie thousand and six hundred: and also the citie Ierusalem, and the most populous places of the countrie was in the land of Benjamin. So that still it is most plaine, that the schoolmen, and their followers, doe roaue very wide, and come nothing neere the marke, while they make the Leuites to be the tenth part of the people of Israel: and so their reason to prooue that the tythes had beene due to the Leuites by a iudiciall lawe, falleth to the ground, for the foundation thereof is found to be deceitfull.

Neither onely the schoolemen in their acutenesse haue thus thought the tythes an equal portion for the Leuites, whome they vnadvisedly reputed to be about the tenth part of the people, but also diuerse others waying the matter in common equitie, and considering the Leuites

to be a populous tribe, haue thought that the tythes might be but a competencie for them among the Israelites, and yet bee too much for the Ministers of other countries, which should not neede to be so many for the like proportion of people.

But when this also shall haue beene duely considered, which I haue made plaine, v^z. that of Leuites fit for seruice, there was not aboue one Leuite to threescore men, of the other tribes, beeing all men of warre, and either beeing or fit to be Masters of families, it will appeare that the number of Ministers now a dayes in other countries, proportionable for multitude to the land of Canaan, had not neede be any lesse then was the number of Leuites: for may not euery threescore, yea euery fiftie or fortie households be accounted ordinarily a competent charge for one Minister? If then other countries proportionable to the Land of Canaan, haue neede of as many Ministers, as the Israelites had Priests and Leuites, then are the tithes of other countries no more a superfluous maintenance for the Ministers thereof, then the tythes of Canaan were to the Priests and Leuites of Canaan, specially considering the exceeding fruitfulnessse of Canaan aboue all other countries, as appeareth, Numb. 13. 24. & vers. 28. where the grapes were so goodly, that one cluster thereof is carried between two vpon a loa-staffe, as if one cluster of those grapes were a load for two men. Consider also the great exceedings and aduantages of the first fruits, offerings, and shares of sacrifices, which were daily added vnto the portion of the priests in plentiful abundance; as *all the meate offerings*, except a little of each sort which was offered vp by fire vnto the Lord for a memoriall: also the whole peace offering, whether of *sheep, goat, or bullocke*: *The whole sinne offering of the gouernour, or private person*: the whole *trespasse offering*, sauing that of each of these some fewe small fragments, as the *kidnies*, the

Leuit. 2. 3.
& ver. 10. 12.

Leuit. 3. & c. 4
& cap. 7.

caule covering the liver, the rumpe, the fat covering the intrails, flanke, and kidneys, which were to be burnt for a sweet savour: all the rest was the portion of the priests, as appeareth also, Num. 18. 9. where all these offerings are rehearsed, & assigned to the Priests by god himselfe; where presently followeth a farther grant, v. 11. *This also shall be thine; the heave offering of their gift, with all the shake offerings of the children of Israel. All the fatte of the oyle: All the fatte of the wine and of the wheate which they offer unto God for first fruites, and the first ripe of all that is in their land which they shall bring unto the Lord, every thing separate from common use shall bee thine. And this was a great wealth, for every male must bring an offering thrice every yeare, Exod. 23. 15. 17. also all ground and houses dedicated unto the Lord was the priests, Leu. 27. But the graunt afore named in the 18. of Numb. is still enlarged, v. 15. All that first openeth the wombe of man or beast shall be thine; the first borne of man, and the first that openeth the wombe of the unclean beast shalt thou redeeme for five shekles after the shekell of the Sanctuary. And yet also the priests had diuers aduantages for the increase of their maintenance, besides their tythes, as all things to be restored when there was knowne no right owner; also they had their share both in the second sort of tythes which were to be spent in feasting in Ierusalem, Deut. 14. 22. and also in the third kind of tythes which were laid aside every three yeares for the Levite and the poore, Deut. 14. 29. So that though a lesse companie of Ministers by the one halfe might sufficiently administer unto as populous a nation as were the Israelites, yet ought not the tythes of that nation be thought any greater maintenance for them, then the tythes of the Israelites were for the Levites, considering both the extraordinary fruitfulness of the Land of Canaan, and also the large fees, by which as we haue shewed the portions of the Priests*

Numb. 3. 8.

Priests were abundantly increased.

Neither can it be said, that we haue an aduantage beyond the Levites in our gleab lands, which the deuotion of godly forefathers haue added to our benefices, considering that the Levites had their cities eight and fortie in number, and their faire suburbs, namely, two thousand cubits from the walls on euery side of euery cittie; so that not in regard of an equitie respecting the multitude of the Levites, but in regard of their seruice in the tabernacle, which *they serue in the tabernacle of the congregation*, were the tythes assigned vnto them, in which regard they are also now due to the Ministers of the Lord, though our seruice be of an other fashion, it is in substance the same seruice, to the same master, and therefore iustly challengeth the same allowance.

And thus hauing shewed, that the arguments of our aduersaries doe not prooue, that the Israelites paid their tythes to the Levites by a iudiciall equitie, I will now proceede to our reason whereby we conclude strongly that tythes did not belong to the Iudiciall law.

The Iudiciall law of Moses was, as it is vsually termed by Diuines, *Lex humana Moysi, lex politica Iudeorum, ius ciuile Israelitarum*: that is, the humane law of Moses, the politicke law of the Iewes; the ciuill law of the Israelites: so that a learned man defineth it to be, *praeceptio de externis actionibus quibus regi ciuilem Israelitarum societatem oportuit*, that is, it was an ordinance concerning outward actions, whereby the ciuill societie of the Israelites ought to be gouerned. But tythes did not concerne outward gouernment, but the religious worship of almightie God: for they are not the reuenuue of the Magistrate for gouerning in the throne, but the portion of the Leuite for his seruice in the tabernacle. Again, when we consider more particularly those things about which the Iudiciall law was occupied, as dominions, inheri-

tances, contracts, warres, distinction betweene Iew and Gentile, punishment of manifold offences; we shall still obserue, that the Iudiciall law medleth onely in things appertaining vnto men, and which are in common vse: but tythes belong vnto God, and are holy vnto the Lord. Man hath nothing to doe with them, but onely in the right of God: and howsoever man doth vse them, as his allowance or wages, yet consider of what worke, as they be the wages, not of any worke of nature, nor of any worke of common ciuilitie, but as of a worke of religion, and of Gods speciall and solemne worship: and therefore tythes be not things in common vse, but such as not man but God himselfe hath separated from common vse.

Leuit. 27. 30.

Lastly, as we shewed that *tythes* were no part of the Leuiticall ceremonies, because they were before the order of Leui, so also we doe now conclude, that they are no part of the Iudicialls of Moses: for they were before the time of Moses. Seeing therefore they were before the time of Moses, they are also to continue after Moses, except it can be prooued, that either they were types, or that God himselfe did reuerse them: for, what God himselfe hath once enacted without expresse limitation of any time, that remaineth a decree for euer, vntill the same God who made it, doe repeale it.

All the time of the priesthood of Leui, the tythes were paid vnto the Leuites, not as any matter Leuiticall, but as a matter holy vnto the Lord, and due vnto his seruice: what was Leuiticall, is ended, but the seruice of the Lord continueth: and therefore the tythes which are the reward of the seruice, doe still continue with the seruice.

*The practise of tything mentioned**and confirmed by the newe Testament.*

First, it is a thing not of no moment that our Saviour Christ in the new Testament, speaking of the exact payment of tythes, which the Pharisees used, telleth them directly, that this they ought to doe, and addeth not the least intimation, either here or any where else, either in his owne words, or in the writings of his Apostles, that this practise of paying tythes ought to cease, or might cease.

Matt. 23. 23.

Carter tyth.
cap. 4.

The Apostle *Paul* saith plainly, that the Disciple ought to administer vnto his teacher of all his goods, and that the Minister of the Gospel is to be maintained euen so as was the Minister at the altar, and that was by tythes, as we haue shewed, cap. 4.

But yet more plainly euen by the very name of *tenthings* doth the new Testament affirme, that this practise of paying tythes is to continue among Christians; for Christ himselfe in the plaine testimonie of the new Testament receaueth *tythes*, which will manifestly appeare, if we duely consider the seauenth chapter of the Epistle to the Hebrewes: where the scope of the Apostle is, to shew the excellencie of the priesthood of Christ aboue the priesthood of Aaron, to the which end hee bringeth in Christ vnder the person of Melchisedech, who was a type of Christ, in that he was both King and Priest, without father or mother, &c. That Melchisedech was priest, the Apostle prooueth by two arguments; first, from the effect, v. 1. *hee blessed him*: secondly, from the adiunct, v. 2. *hee receiued tythes of Abraham of all things*. Whereby it is euident, that Abraham did did paie those *tythes* vnto Melchisedech, not by chance, nor in curtesie, or

Iun. par. 37.

bountie, but in bounden dutie, and necessarily; for to receiue a parcell of goods bee it the ninth, tenth, or eleuenth, more or lesse, at a mans hands, by way of chance, beneuolence, or bountie, is no prooue of any preisthood in the receiuer, but of bountie and liberalitie in the bestower; but the Apostle doth prooue that Melchisedech was preist euen by this argument, *because hee did receiue tythes of Abraham*, which also the active word vsed, ver. 6. *de decima*, doth imply: for it is not said, that *Abrahamus decimauit seipsum*, but *Melchisedech decimauit Abrahamum*, that is, tooke his owne part, not receaued a voluntarie gift. And therefore Abraham was bound to pay his tythes to Melchisedech: and tythes are due to the Priesthood wheresoeuer that bee either in Melchisedech or in Leui, as hath beene shewed in chap. 3. and 4.

When the Apostle had demonstrated the Priesthood of Melchisedech, he beginneth then vers. 4. to compare the same with the Priesthood of the Leuites; so as by Melchisedech he vnderstandeth Christ, and saith of him, ver. 8. that he receiueth tythes: *here men that die, receiue tythes; but there he receiueth them, of whom it is written, that he liueth*. Some would here restraints these words to Melchisedech the type, as if *he of whome it is written, that hee liueth*, must bee referred to Melchisedech, and not to Christ: but wee must knowe what the text speaketh most plainely, that these things are spoken of Christ by the name of Melchisedech: for so are the words, ver. 13. 14. *He of whome these things are spoken, pertaineth to another tribe, whereof no man serued at the altar: for it is euident, that OVR LORD sprung out of Iudah*. So then, *He*, that is, *our Lord*, that is, Christ, receiueth tythes, and tythes belong to the Priesthood of Christ by the testimonie of the newe Testament. For as vnder the Lawe it was not so much the Leuites, as gods in the Leuites, they

recei-

receiving Gods tythes as receivers of his sacred tribute, as worthy Calvin doth call them: even so before the lawe, not so much Melchisedech, as the Lord in Melchisedech, did receive tythes: and now vnder the Gospell, not so much the Ministers of the Gospell, as He, that is, our Lord Iesus Christ, doth receive the tythes, if men will not defraud him.

But suppose that the newe testament did not so plainly auouch the tythes to be due to Christ, yet I trust there is no colour to denie that they are even by the new testament affirmed to be due to the Priesthood of Melchisedech: for he of whom it is written that he liueth, must be either Christ or Melchisedech: an other thing is plaine also, that the Priesthood there spoken of, is an eternal priesthood, a Priest for ever: If the order of Priesthood there spoken of be an eternall order, and yet such an order as to whome the tythes are due, then be the Priest, either Melchisedech the type, or Christ the antitype, yet the same thing is still enunced, namely, that tythes beeing the due of an eternal Priesthood, must also be themselves eternal, that is, to continue to the ende of the world: for that is the eternitie of the longest priesthood. Hereunto are the words of M. Calvin vpon this place verie cleere and full, the testimonie is large, yet I will rehearse it at large: *His Calvin Heb. 7. 6.*
verbis contendit Apostolus dignitatem sacerdotii Melchisedech perpetuam esse, Leuitici vero temporalem. Sic enim rationatur, hii, quibus decimas lex assignat, homines sunt mortales. quo indicium fuit abrogandum fuisse aliquando ius sacerdotij quemadmodum finem habebat eorum vita. Scriptura autem nullam commemorat mortem Melchisedech cum narrat solus illi fuisse decimas, ita ius sacerdotij illius nullo temporis spatii terminat, quin potius subindicat eterna esse durationis; Hoc autem ideo additum est ne videatur posterior lex (ut moris est) priori quicquam derogasse, excipi enim alioquin poterat, ius illud quo potius olim erat Melchisedech esse iam abso-

*abſoletum, quia aliam legem deus per Moſem tuliffet qua illud transferrebat ad Leuitas: ſed occurrit Apoſtolus cum dicit, ad tempus decimas Leuitis ſoluiſſe, quia non ſemper vixerent, Melchifedech verò quia immortalis ſit retinere viſq; in finem quod à deo ſemel illi datum eſt: that is, In theſe words the Apoſtle auoucheth that the dignity of the Prieſthood of Melchifedech is perpetuall, and that the dignitie of the Prieſthood of Leui was but temporall: for ſo he reaſoneth, Theſe to whome the Lawe aſſigneth tythes are men that die, whereby was intimated; that the right of the Prieſthood was one day to be aboliſhed, even as the liſes of the men ſhould expire; but no Scripture mentioneth the death of Melchifedech, when it reporteth that tythes haue beene paid vnto him, ſo the right of that Prieſthood endeth not in any ſpace of time, but rather ſheweth it ſelfe to be of eternall continuance. Now this was added, leaſt the latter lawe ſhould ſeeme to haue derogated (as the manner is) any thing from the former: for elſe it might be expected, that the right which Melchifedech enioyed of old, is now repealed, becauſe God hath giuen an other lawe by Moſes, whereby he tranſlated that right vnto the Leuites. But the Apoſtle doth preuent that when he ſaith, that tythes were paid vnto the Leuites, but for a time, becauſe they liued not perpetually: but that Melchifedech, becauſe he is immortal, doth retain vnto the ende that which was once giuen vnto him by God. Now what is that perpetuall right which Melchifedech once receiued from God, but right to bee the Prieſt, to doe the dutie of the Prieſthood, which was to teach, to bleſſe, to ſacrifice, and to receiue the due of the Prieſthood, aſſigned thereunto by God, as the words of M. Calvin formerly cited doe import. *Quod debebat Abraham deo, ſoluit in manum Melchifedech*: that is, that which Abraham ought to God, he paid into the hands of Melchifedech: this right periſhed not in the tranſlation*

on of the Priesthood vnto the Leuites, but continueth eternall vnto the end of the world; and therefore doth the Apostle speake so plainly, that, *he of whom it is written, that he liueth, our Lord of the tribe of Iudah*, doth receiue tythes; and so tythes in the newe Testament, euen by the testimonie of the new testament, are due to the ministers of the Gospel. And this, and no other practise, concerning tythes, do the Apostles mention, approoue, and commend vnto the Churches.

CHAP. VIII.

*The practise of tything in the times**next succeeding the Apostles.*

WE are now come to the times next succeeding the Apostles, whose practise was as the times would beare; for they had no Christian Magistrate to order things aright, but liued vnder tyrants, and among heathen, who hated the religion, persecuted the men, and confiscated their goods, and hindred all good courses what they could to the vttermost; so that those who were backward and couetous would do what they listed, and those who were truly willing, either they paid nothing, but receiued almes, beeing vtterly impouerished, or else if they had any thing, they gaue all into the common stocke, and liued in common with the rest of the Church. And yet it is thought of some, both godly and learned, that tythes were paid in those Primitiue times to the vse of the Ministry. This hath beene obserued and testified by that learned *Zanchinus*, whose words are these, *In nouo* De redemp. *testamento post ascensum Christi in cælum, per totum illud tē-* in 4 præcep. *pūs quo nullum ecclesia habuit principem & magistratum po-* cap. 18. lib. 5. *liticum, qui curam ecclesie patrociniumq; susceperet, primum penes Apostolos omnium pauperum erat cura, deinde translata*

ad diaconos, ut est in actis, eaq; deinceps eorum erat colligere à fidelibus tum decimas more Levitarum, tum alias elemosinas que tum ad ministrorum, tum ad reliquorum pauperum rerumq; ecclesiasticarum necessitatem pertinebant, sed non sine Episcopi consensu distribuebantur, quemadmodum liquet in ecclesiasticis historijs, & apud Cyprianum in epistolis: that is, In the new Testament, after the ascension of Christ into heauen, all the time that the Church had no Prince and ciuill magistrate to vndertake the care and defence of the Church, the care for the poore laie at first vpon the Apostles, afterward it was transferred vnto the Deacons, as it is in the Acts, and then it was their dutie to gather from the faithfull both tythes after the manner of the Levites, and also other almes which appertained to the necessitie both of the Ministers, and also of the poore, and other Church affaires, but they were not distributed without the consent of the Bishop, as appeareth in Ecclesiasticall stories, and in Cyprians epistles. This testimonie of Zanchie sheweth, that provision was made for the Ministers of the Primitiue Church two wayes, partly by tythes, which were paid vnto them, more Levitarum, after the same manner that they were paid vnto the Levites; and partly by the bountie of such men as in consideration of the pouertie of the Church, bestowed from time to time, more or lesse, of their goods, or lands, as an offering vnto God, and an addition vnto the maintenance of the Ministerie.

Caus. 1. q. 1.
Constit.
Clem. 1. c.
26.

Secondly, here Zanchius testifieth that which is plentifully to be found in auncient writers, v. z. that these revenues both of tythes and offerings, were wont to be brought vnto the Bishop of each diocesse, at whose direction the distribution was made amongst the presbiters, or Ministers, who were imployed in his diocesse: and this doth Zanchius speake according as is extant in Gratian, and the first tome of the Councells,

And

And hereby is discouered the error of those, who thinke that before there were distinction of parishes, which, (say they, and therein also they are deceived, was not vntill the counsell of Lateran) euery man might pay his tythes to whom himselfe thought good. Ann. Dom. 1180.

But doe they thinke indeed that before the counsell of Lateran, men might pay their tythes to whom they listed? then I aske of them, by what law were they bound to such payments? by a humane constitution? nothing lesse: for howsoeuer the simpler hearted world heretofore enacted all statutes in shorter lines and fewer words then now they doe, yet find we no lawes of so great antiquitie as that they had not then learned to include so necessarie circumstances of payments, as the partie to whom the payment be made. If it be then answered, that not any humane lawes, but meere conscience, did moue men to pay tythes in those former times, and therefore did euery man bestow his tythes then vpon that of those parties to whom in conscience he thought them most due, then the question is yeelded, v^z. that tythes are due by the law of God without any humane decree; for if the conscience be tied, and not by any law of man, then certainly there is the direct law of God.

But the truth is, that euer since the Church had a Christian Magistrate, and that things could be thoroughly settled, there haue beene humane lawes to enforce the payment of tythes, which were formerly due by the law of God: for tythes beeing long acknowledged, and paid in the Church, before there were any humane lawes concerning payments of tythes which were formerly due by the law of God, it followeth plainly, that they were held due in the Primitive Church by the law of God: and as for that which is surmised of the choise of their teacher, vnto whom they would pay, it is a very dreamie: for as we haue shewed, the tythes before distinction of parishes

were to be brought into the common treasurie, and distribution to be made thereof by the consent of the Bishop.

I doubt not but some precedents may be shewen of men paying their tythes, some to one, some to an other, as each man best fancied: but then it was either by special licence, obtained for that purpose, or done by such men, as either for their greatnesse could not bee ruled, or for their meannesse, or loosenesse of the times were not regarded, and then *factum est, sed non oportuit*, that is, that was done, which ought to haue beene vndone: it being contrarie both to the godly custome of the Primitiue times, and the wholesome laws of succeeding Churches, according to the words of that Palentine Councel, *Anno 1322. Parochiarum diuisio à sanctis patribus instituta certitudinem parochianorum & decimarum debitam solutionem inducit, cum vero libertas mutandi parochiam per abusum qui in quibusdam patribus inoleuit parochianis indifferenter conceditur, tum parochianis ipsis subtrahendi decimas prabetur occasio, & ecclesijs iniuria in decimarum, primitiarum, oblationum, & aliorum iurium subtractione damnabile irrogatur.* that is, The diuision of parishes, which the holy Fathers ordained, bringeth in both a certentie of parishioners, and a due payment of tythes, but when libertie of changing parishes is indifferently graunted vnto parishioners, through an abuse which grew into fashion in some of the Fathers, then occasion is afforded vnto parishioners to withdraw their tythes, and also (which is a damnable thing) an iniurie is done to the Churches in the detaining of tythes, first-fruits, offerings, and other rights. And therefore it was in that counsell decreed, as appeareth in the same Chapter, that those people who betake themselves to the communion of other Ministers, and pay their tythes from their owne parish Minister, and also the minister so receiuing any, doe incurre the sentence of ex-
commu-

Conc. Palent
anno. 1322
cap. de parochijs.

communication.

Againe, further marke, that in the Primitiue Church the Bishop and the Ministers did for the most part liue in common in each diocesse, *clericorum vs plurimum communis erat vita & conuersatio*: so saith *Duarenus* out of *Gratian*, which same thing a learned man of our owne age and countrie obserueth vpon Act. 20. 28. vz. that the whole clergie did in common attend the whole flocke.

Duar. l. 2. c. 1.
Grat. l. 2. qu. 5.
D. Downh.

But in proceffe of time, parishes beganne to be limited in each diocesse, in some sooner, in others later, and then vpon the limiting of distinct parishes, *Singulis ministerijs certi redditus adiuncti & assignati, quibus ministri tanquam re propria fruuntur eosq; ipsi arbitrio suo dispensant atq; administrant*: that is, Vnto each ministerie were assigned and adioyned certen reuenues, which the ministers enioyed as their owne goods, and which themselves did administer and dispende at their owne pleasure.

Duarenus ibid.

And hence we haue an answer readie to the objection of some, who say, that if we will haue tythes now, as the Leuites had, then we must haue as they had, common barnes and storehouses, into the which the tythes must be first gathered, and then distributed. But the answer I say is readie, to so friuolous a cauill, vz. that so it was whiles the Ministers did liue in common, as the Leuites vsed; but when the state of the Church did require an other course, and that parishes were limited, & seuerall men assigned vnto seuerall cures, to reside among their own seuerall parishioners, to oversee the, to preach publikely, to admonish, exhort and comfort priuately, then every Minister hath the tythes and oblations of his owne parish, and so his own priuate barne and storehouse where to lay vp the reuenues of his owne ministerie, wherewith himselfe and his familie are to be maintained, hospitalitie is or bee vpheld, and the poore to be releued, as their

H 3. need,

need, and the ministers abilitie, do hold proportion.

Self. 11.

And whereas some doe make themselves so skilfull in the Councils, as to ascribe the first distinguished parishes to the Council of *Lateran*, certainly *nihil habent prater audium*, they haue but a little heare-say from some, that say either they knowe not, or they care not what: for they neuer aduisedly examined the Councils, and other records of the state of the Church in former times: for as it is in the writings of *Leo* in the fift *Lateran* Council, *Primitiua ecclesia ubi primum per orbem lacertos mouere cepit, prouide attendens quantum oneris humeris impositum haberet, diuino consilio parochias instituit, dioceses distinxit*: that is, The Primitive Church so soone as it began to stretch out her armes ouer the world, prouidently considering how great a burthen shee had vpon her shoulders, did by diuine counsell ordaine parishes, and distinguish diocesses. And as for those, who make such vse of the council of *Lateran* against this point, I would knowe of them what they say to these words of this council of *Lateran*? but because I haue named this to be the fift council of *Lateran*, it may be that the limiting of parishes was by some of the former councils. It is maruell then, that this council should bee so much ouerseene, in a matter of fact specially, as to say that parishes beganne to be distinguished in the Primitive Church, if that distinction had begun at any of the *Lateran* Councils, the eldest whereof was eleuen hundredth of yeares after that the Primitive Church began to dispread it selfe ouer all the world. And yet to reueale this error something further, and to make it most plaine, that the distinction of parishes cannot bee shewed to haue taken beginning at any of the *Lateran* Councils, consider that of the first and second *Lateran* Council, *acta non extant*, their decrees and canons are not to be found. And as for the third *Lateran* council, by that time wee haue examined it, we shall be so sufficiently staid with full satisfacti-

satisfaction, that we shall not proceed to looke vpon the fourth for this matter: for in that third we find that there were distinct parishes before the time of that Councell.

Council Lat.

The words thereof are, *Nonnulli modum auaritie non possidentes plures ecclesias parochiales nituntur adquirere*: that is,

Part 1. c. 13.

Some men beeing immoderately couetous, do labour to get more parish churches. The decrees of that councell reckon it a fault to be reformed: therefore certainly there were distinctions of parishes; for could men desire to haue, or not be contented with the benefits of one parish, when there were no distinctions of parishes? therefore before this council of Lateran, there were distinctions of parishes. Indeed in this Council there is a Canon for some subdivisions of such parishes as were too large, as it seemeth, & afterward in the time of the Palentine Council aforesaid, it seemeth that some places pleaded freedom and exemption from beeing of the societie of any constituted parish, and therefore was it there decreed, that parishes should be instituted *in ciuitatibus, castris, municipijs*; In cities, castles, fortes, and all other places, *in quibus parochie limitatae non sunt*, wherein parishes are not yet bounded: not that before now there were no distinct parishes, but that now some abuses or defects were redressed, or supplied.

Part 1. c. 16.

But what talke we of yesterday, when we haue record of the most ancient ages: for in the Cabilon: councell, paying tythes to new founded Churches is forbidden: and in the Councell of Chalcedon, we are taught that then there were distinctions of Bishoppricks and parishes: for so are the words, *Singularum ecclesiarum parochias rusticis manere episcopis qui eas retinere noscuntur*: that is, We decree, that the countie parishes of each Church, or diocese, remaine vnto the Bishops, which are known to retaine them vnder their gouernement. And no maruell, seeing that euen a generall diuision of Churches into parishes

Counc. Cabilonense.

Council Chalcedonense. ann. 451. art. 13. cap. 17.

Inter decret.
Dyon. & caul
13. qu.

Euseb. l. 5. c. 9

Platin. ex
DamaC.
Onop. de
episc. & tit.

rishes was made about the yeare, 266. when Dionisius was Bishop of Rome. Neither yet was this the first time that euer parishes began first to bee constituted (though this bee long inough before the pretended Councell of Lateran) for in Alexandria about the yeare 180. *Eusebius* reporteth, that there were the *Churches of Alexandria*: what meaneth the word in the plurall number? it doth not import, more Catholike Churches then one, for there is but one, nor doth he meane more diocesan churches, for Alexandria then was but one diocesse: therefore by Churches, he meaneth the seuerall parishes, or congregations. Yea and yet sooner in Rome euen before the death of Iohn the Euangelist, histories doe intimate that the Church had her seuerall and distinct limitations.

Thus haue we made it manifest, that neither were parishes first deuided by the decrees of the council of Lateran, neither before the limiting of parishes might men lawfully pay their tithes where they listed, but that tithes were euer due to the Church, and to the Ministers of Gods word in the Church: In generall or ioyntly, whiles the *antiperistasis* of persecutiō did contract or enforce the Church into a narrowe roome, so that the whole ministrie of a large countrie liued together in narrow commōs; but seeing the mercie of God hath dissolued this clowd, by causing the sunne-shine of his comfortable Gospel to increase in heate and brightnesse, inflaming mens hearts with godly zeale, and enlightening their vnderstandings with sound knowledge, so that the number is increased, and that Christian Magistrates are become nursing fathers, and nursing mothers vnto the Church, and doe cause peaceable and orderly gouernement, so that for the more ease of the ministers, and farre more aduantage and ease of the people, parishes are in all countries, prouinces, and diocesses distinguished: each parish is faithfully to pay the due tythes to it owne Minister.

CHAP.

The iudgement of the auncient Fathers concerning tythes.

VEll said *Elihu*, *The dayes shall speake, and the multitude of yeares shall teach wisdom.* The very heathen may cause iust shame vnto many in these impudent dayes, wherein the antiquitie of our godly forefathers is repured but as dotage, by those whose vnsworne wild-oates and giddie presumptions, haue not yet learned the definition of sobrietie. Heathen Agamēnon, who knew not God, had yet so much manners as to reuerence the speech of aged Nestor;

Nai di taũta ye pũla yepon kaia moupan teĩte.

Illiad. 7.

O man of age, thy speech is sage, and grounded on good reason. Gracelesse Rehoboam hath knowne to his smart, what it is to despise his auncients.

1. Kin. 12.

Next vnto that auncient of dayes, Almighty God speaking in the old and new Testament, in the writings of Prophets and Apostles, the auncient Fathers both Greeke and Latine, who liued neereſt the Apostles times, can best informe vs in the truth of that diuinitie, which is most consonant to the will of God. For howſoeuer diuerſe, or euery one of those auncients are ſometimes ſuſpected to be, and alſo ſometimes indeede are in error, ſome in one point, ſome in an other (as who erreth not, beeing neither Prophet nor Apoſtle?) Yet are they not combined therein like Simeon and Leui, *brethren in euill*: they vphold not any error with generall conſent, but what is either miſtaken, or ſcarſe ſoundly auouched by one, is better interpreted, and more purely taught by another; ſo that what point ſoeuer the fathers doe harmonically and with conſent of all, agreeingly maintain, that

I

point

HAP.

point rightly vnderstood according vnto their true meaning, is euer certainly orthodoxall truth.

I will not stiffe vp a volume with multitude either of *Authors*, or of testimonies, but onely produce a few of the most auncient and best esteemed Fathers, and of each mans writings but a few of their most pregnant assertions.

Aug. lib. 50.
homiliar.
hom. 48.

The youngest that I will cite is no babe nor infant, but a Father indeede of twelue hundred yeares standing and antiquitie, who is plaine and copious for his iudgement in this point, in one place these are his words, *Maiores nostri ideo copijs omnibus abundabant, quia deo decimas dabant, & Caesaris censum reddebant: modo autem quia discessit deuotio dei, accessit indictio fisci*: that is, Our aunccestors did abound therefore with plentie of all things, because they did giue tythes vnto God, and performe tribute vnto Caesar; but of late because that deuotion of God is gone, the imposition of the Excheaquer is come vpon you. The plaine testimonie of *Augustine* therefore is, that in the times before him, tythes were wont to be paid vnto God, as Gods due; which thing caused God also to blesse those which paid them: and least it might be deemed, that in the time of *Augustine*, which was foure hundredth yeares after the incarnation, tythes were grown out of due date, hee addeth, that the meanes of impouersishing men by the heauie exactions of the Emperours officers in his time, were a iudgement of God vpon men for want of deuotion in tythe-paying; whereupon is that saying, *dabis impio militi quod non dabis sacerdoti*: that is, thou shalt be constrained to giue that to the prophane Souldiour, which thou wilt not giue to the Priest. And in an other place the same Father saith, *exime partem aliquam reddituum tuorum. Decimus vis? Decimus accipe, quamquam parum sit, dictum est enim nisi abundauerit iusticia vestra plus quam Scribarum & Phariseorum non intrabis in reg-*

Super Pf.
145.

num eorum: that is, Lay out some part of thy reuenues: Wilt thou haue it to be the tenth part? take out the tenths though that be a small matter, for it is said, except your righteousness exceede the righteousness of the Scribes and Pharisees, yee can not enter into the kingdome of heauen. So also *Serm. de temp.* 219. *Deus non eget tuis bonis, non postulat munus sed honorem: non rogat tuum, sed suum: dignatur rogare decimas & primitias, quid faceres si nouem partes vendicaret tibi relicta decima?* that is, God hath no need of thy goods; he demandeth not a reward, but honour at thine hands: hee doth not aske thine, but his owne: hee vouchsafeth to demand tythes and first frutes: what wouldest thou doe if he should challenge the nine parts, leauing vnto thee onely the tenth? In all which sayings, and many more, *Augustine* doth claime tythes not by any humane constitution, but in Gods behalfe as Gods right or due.

Of the same time with *Augustine*, and of the same iudgement in this point was *Hierom*, whose words are these, *Quod de decimis diximus quæ olim à populo dabantur sacerdotibus & Leuitis, in ecclesia quoq; populis intelligo*: that is, what we haue said concerning tythes, which in old time were giuen to the Priests and Leuites, I doe meane it also in the people of the Church. Where he plainly expoundeth that double honour, whereby *Paul* termeth the exhibition of the Ministers, to be tythes, which he maintaineth to be as due now to the Ministers of the Gospel, as euer they were vnto the Leuites in the Tabernacle.

Chrysostome saith, *Iusticiam, fidem, & misericordiam Deus mandauit propter suam gloriam, sed decimas in sustentationem suorum ministrorum*: that is, God hath commanded iustice, faith, and mercie for his glorie, but tythes for the maintenance of his ministers. Likewise in his Homilies vpon the Acts of the Apostles, stirring vp men to

In Mal. 3. 8.

1. Tim. 5. 17.

Hom. in Matth. 41.

Hom. 18. in Act.

pay their due to the Ministers of the Gospel, hee telleth them that howsoeuer they are but meane men, yet they may doe good workes, though they be not able to build Churches, nor to performe any such great matters, if they wil but truly pay their tythes, *parumne est deum ex omnibus fructibus prius partem ac decimas accipere?* that is, Is it a small matter that God doth first take a part & tythes of all increase? not intimating that God doth impose any heauy burthen in asking the tenth, but stirring vp the poore man nor to be discouraged, seeing that in paying to Gods Ministers no lesse then the tenth part of all his increase he doth therein such a worke, as God accepteth at his hands in good part. So *Chrysostome* affirmeth plainely, that tythes are due to the ministerie by the word or commandement of God, *mandauit Deus*, are his words, that is, *God hath commanded.*

In rem.
quodlibet.

Ambrose swarueth not in this point from those afore-named, but requireth at the hands of men true and exact payment of their tythes, imputing that for a capitall sinne vnto any man wherein hee hath failed in true tything; *Quicumq; recognouerit in se quod fideliter non dederit decimas emendet quod minus fecit:* that is, whosoever shall bethink himselfe that hee hath not faithfully paid his tythes, let him amend that wherein hee hath failed. So *Ambrose* speaketh of tythes as matters due, and also in vse and practise, so farre forth as the *non* payments of tythes, yea the vnperfect or vnfull payment of them, was a greiuous sinne to be repented of: but more of *Ambrose* his minde in this point is to be seene hereafter in the 12. chapter in the distinction of tythes into prædiall and personall.

These foure so reuerend Fathers for learning and holinesse, liuing in the same age by their consenting iudgement in this point (wherein they neither contradict one an other, nor are contradicted by any either of their own times,

times, or of the times before them, or of the times which followed them for the space of eight hundred yeares) doe both sufficiently testifie what was the doctrine of the Church, in their most happie times, concerning tythes, and also confirme that that doctrine was the truth. And that it may yet further appeare that this doctrine, which *Ambrose, Chrysostome, Ierome, and Augustine* taught about tythes, was no new inuention of their own; I will yet shew that they held no otherwise in this point then they had learned from their learned predecessors: for *Cyprian & Origen* who were about an hundred yeares before these aforementioned, taught also the same and no other doctrine concerning tythes.

Cyprian his words are, *debere presbyteros tanquam decimas accipientes ex fructu, non recedere ab altari, sed nocte dieq; spiritualibus inservire*: that is, That ministers as beeing receiuers of tythes of the increase, ought not to retire from the altar, but night and day to attend vpon spiritual things. The word altar is here to be taken tropically for the ministry of the Gospel, which (saith *Cyprian*) the Minister may neuer neglect, by incumbering himselfe, or intermeddling in secular affaires, because that the maintenance of the ministry doth arise out of the tithes of mens increase, without intangling the ministers minde with worldly care.

Origen was something before *Cyprian* in time, but differed nothing from him in this point: for thus hee speaketh, *Quomodo iusticia nostra abundat plus quam iusticia Scribarum & Phariseorum, si illi de frugibus terra non audent gustare priusquam primitias offerant sacerdotibus, & decimas Leuitis separauerint, nos autem nihil horum, &c.* that is, How doth our righteousness exceede the righteousness of the Scribes and Pharisees, if they dare not tast of their fruites, before they haue offered the first fruites to the Priests, and laid apart the tenths for the Leuites, whom

we shall doe no such matter? But what may one say is this to the purpose? I answer, that *Origen* hauing in that place spoken of the right of tythes among the Israelites, hee then addeth as followeth, *Hanc ego legem obseruari etiam secundum literam puto*: that is, I hold that this law ought to be obserued euen according to the letter: which words he oftentimes repeateth in that homilie, and is verie copious and earnest in the point, affirming fully, that tithes are due by morall precept, which is perpetuall, as wee haue shewed before, cap. 6. Also, *Origen* expounding that place, Matth. 23. 23. *these things*, v^r. paying the least tythes, *ought ye to haue done, and not to haue left the other undone*, saith, that this is a precept, *non minus in usum Christianorum quam Iudeorum*, nolesse for the vse of Christians then of Iewes.

These of the most auncient and excellent of the Fathers, some of them so neere the times of the Apostles, & others so long after, for the space of 400. yeares, knewe no other doctrine concerning tythes, but that they are due still according to the letter: and that it is a hainous offence against God, either not to pay tithes at all, or to pay them fraudulently and vnfaithfully.

More of the iudgement of the auncient Fathers, together with the manifold decrees of counsels to this effect, who will may see in the treatises of *M. Carlson*, and *M. Eburne*, and also in the decrees of *Gratian*.

Carlson cap.
& Eburn cap.
6.
Gra. cauf. 10.
q. 7.

CHAP. X.

*The iudgement and practise of hea-
then concerning tythes.*

BESIDES all this which I haue shewed to haue been the iudgement and practise of men fearing the true God,
wee

wee have also arguments to bee drawne to this purpose from the heathen, *which knewe not God*, yet by their practise haue declared the payment of tythes to bee a morall dutie. For euen Heathen writers doe witnesse that this, euen this verie portion of the tenth part, hath been accustomedly and religiously paid vnto the heathen Gods, with this obseruation thereupon, that by such payments they became rich and prospered. *Plutarch* saith of *Lucullus*, that he became rich because he paid tythes to *Hercules*. And *Diodorus Siculus* reporteth, that many of the Romanes both meane and wealthy, did vow and practise the like payments of tythes vnto *Hercules*, and prospered thereby. *Macrobius* prooueth as much out of *Varro*, and that it was the common custome of the auncients to vow tythes vnto *Hercules*. *Xenophon* writeth of some, who paid tythes to *Apollo*. To the same effect are the words of *Pestus*, *decima quag. veteres dijs suis offerebant*: that is, The auncients did offer their gods all maner of tythes: for among the Sabæans and Ethiopians as *Plinie* writeth, the merchants may not meddle with their spices vntill the Priests haue laid out the tenths for their gods. So also in spoiles of warre, they did pay their tenths, and offered tythes of all vnto *Iupiter*. *Pausanias* a Grecian generall, hauing obtained great victorie against the Persians, layd aside the tythes of all his spoiles to be diuided betweene *Iupiter*, *Apollo*, and *Neptune*. The Carthaginians paid tythes of the pray vnto *Hercules*, when they had spoyled the Scicilians. *Camillus* going against the Veians vowed to pay tythes vnto the goddesse *Matuta*, if hee should overcome. And *Linie* saith concerning that expedition, that when the Veians had bene overcome by the Romans, the tythes were paid, how soeuer hee nameth the party to whome they were paid to bee not *Matuta*, but *Apollo*.

Now whereas the Heathen so vsually, so long time, in
fo

Calet. tenth.
cap. 2. *Hercu.*
cap. 6. pag.
61. 62 & 86.

Phet. in Luc.
cullo.

Biblioth. L.
cap. 2.

Saturn. l. 3.
cap. 24.

22. 11. 3.

Hist. nat. l. 12.
cap. 14. & 19.

Heredot. in
Clio.

Sabel. Aen.
ad 3. l. 2. pag.
332.

Daucl. pag.
64.

Plut. in Ca.
nil.

Dea. d. 1. l. 3.

In Leuit.
27. 30.

Parall. 13. 27.

so many places haue accustomed the paiement of tythes to their gods, what shall we thinke of it, but that the Hea-then by the light of nature, perceiuing all prosperitie to come from God, and to depend vpon his good pleasure, haue thought themselues bound to honour God with their riches: and this they haue learned by tradition from the sonnes of Noah, spread and continued among all nations. that the tenth is gods speciall part, neither is this my priuate fancie, but the opinion of those learned men who so lately haue laboured in this point: and also the iudgment of the learned *Brentius*, before their times, whose words are, *Dare decimas ad conseruanda sacra, non fuit recens à Leuiticis sacrificiis excogitatum, sed erat iam ante patriarchis usitatum. Abraham cum reuerteretur à cede quatuor regum dedit decimam spoliis sacerdoti Melchisedech: & iacob cum fugeret senitiā fratris sui, vouit si reuerteretur incolūmis ad patriam, se daturum decimam omnium facultatum suarum, ad constituenda sacra in Bethel. Gentes etiam dederunt aliquoties decimam dijs suis, quod haud dubie sicut & mos sacrificandi à Patriarcharum exemplo desumptum est: that is, To giue tythes to maintaine Gods worship, was no new inuention of the Leuiticall Priests, but a thing long before accustomed among the Patriarches. When Abraham returned from the slaughter of the foure kings, hee gaue tythe of the spoiles to Melchisedech the Priest: and when Iacob fled from the rage of his brother, he did vowe that if he returned in safetie into his countrie, hee would giue the tythes of all his substance to maintaine worship for God in Bethel. Also the Gentiles haue sometimes giuen their tythes vnto their gods, which practise no doubt as the custome of sacrificing was taken from the example of the Patriarkes. And to this effect is that saying of *Iunius*, *decime iure omni post hominum memoriam deo fuerunt sacre*: that is, Tythes haue time out of mind been holy vnto the Lord by all lawes.*

Here-

Hereupon it is, as some are of opinion, that Church goods or reuenues, haue beene aunciently distinguished into *temporall* and *spirituall*, by spirituall, vnderstanding tythes and offerings, and by temporall, such gleab and other possessions as men of their deuotion and charitie haue bestowed vpon the Church to increase the maintenance of the Ministers; because tythes beeing due to the Church by the law of God, which is perpetuall, they are of perpetuall continuance also, but those things which come from men, they are *caduca, fluxa, temporaria*, that is, fading, transitorie, and temperarie. For how soeuer many additions haue by the bountie of men much augmented the estate of the Church, yet tythes are not of men, but of Gods institution, *holy to the Lord, assigned to his Ministers, iure omni*, by all law or right, vnder the law, vnder the Gospel, and before both, and so acknowledged by the very consciences of Heathen men.

Duar. de be:
nef. l. 2. c. 3.

CHAP. XI.

*How Lay men became owners and
possessours of tythes.*

FOR the space of six hundred yeares after the incarnation of Christ, and of fowre thousand yeares before the incarnation, which is from the beginning of the world, no prophane hand euer dared to violate these holy things of God: but about the yeare sixe hundred, (which was a time fatall to the world for the birth of many monsters, as of impious Turcisme in wretched Mahomet; proud Antichristianisme in ambitious Boniface, vnnaturall and outrageous parricide in disloyall Phocas) did arise also that sacrilegious monster *Carolus Martellus*, in the realme of Fraunce, of whom wee may say not much otherwise then

the Scripture speaketh of Ieroboam the sonne of Nebat, which made Israel to sinne: Charles Martell made Christian Printes to sinne, in drawing them on to spoile the Church by his cursed example. For when those barbarous people the Hunnes, Gothes, and Vandales, were become Lords of Italie, and had miserably wasted the Churches, specially in Lumbardie, they beganne to set themselves against Fraunce: *Carolus Martellus* beeing the onely man in France, in regard both of courage, and of countenance fit to lead the armie against the Infidells, could not be perswaded to vndertake that charge, vntill hee had gotten the Clergie of France to resigne their tythes into his hands to maintaine the ware; the Church and Clergie, (beeing much affrighted with feare of becoming a pray to the Barbarous, and also drawne on with the faire promises of *Martellus*, who solemnly protested vnto the Clergie, that so soone as the warres should be ended, hee would restore vnto them their own againe with aduantage of recompence) yeelded vnto his demands; who went against the enemye, and ouercame, and when vpon his victorie hee should haue been thankful vnto God, and true of his promises to the Churchmen, hee shewed himselfe a sacrilegious spoiler, so as where the tythes of the Church had beene in trust committed into his hands for the needfull aide of the present warres, hee diuided them among such of his souldiers as hee thought good to reward, and so alienated them from the Church for ever; leauing vnto the Clergie some such poore reuerfions and fragments as they had reserued for their bare sustenance vngranted at the first to *Martellus*.

And thus became Laymen first of all to be owners of tythes, vz. by fraud and violence; but in proceffe of time, this presumptuous fact became a precedent to be wretchedly imitated in all the parts of the Christian world.

Gagwin. hist.
France l. 4.

D. Ridley.
view of civ.
& eccl. law.
pag. 149.

world. *Krantzius* reporteth, that the Christian Saxons were faine with their tythes to maintaine soldiers for their defence: and that Popes to gaine the good wills of Princes, did bestow much of the tythes vpon them for feare of beeing dispoiled of all.

Hereunto is to be added, an immoderate admiration wherewith the whole world hath doated vpon diuers orders of Munkes, and Friars, building them houses, and Colledges, appropriating vnto them the tythes of many large and fruitfull parishes, exempting such lands as they held in any place from beeing tytheable to the incumbents of the parishes; for the subtiltie of the Deuil whispering into mens conceits, that the preaching of the Gospel bredde heresies, schismes, and contentions, and that the onely way beneficiall to mens soules was the prayers, fastings, and other obseruances of these Munkes and Friars; not onely the common people, but euen Kings and Princes, Bishops and Popes, and all sorts, degrees, and sexes, did so strue to establish and encourage them, as that besides many faire possessions of lands, much also of the tythes of the church, became their patrimony, partly by annexation, partly by exemption, and so they sucked the best tythes into their cloysters.

Furthermore, the Popes to aduance their fauourites, sometimes their Cosins, and sometime their bastards, vnder the name of their nephewes, euen while they were children, would sende their commiandements vnto Bishops, to conuert the tythes of the farrest benefices in their seuerall diocesses, to become prouisions and pensions to maintaine such as the Popes pleasure would appoint. An example whereof *Matthew Paris* reporteth, saying, that their was an attempt in the diocesse of Lyncolne in England, though reiected by that worthy *Grosthed*, who was there then Bishop, a very learned man, & a stout aduersarie vnto the Popes vsurpations.

Krantz. l. 1. c. 2.
metrop. c. 2.

Hespin. de
orig. Monac.

Catalog.
testium. veris.
tom. 2. l. 15.

Math. Paris
Hen. 3. 37.
Anno. 1258.

D. Rid. view.

Ann. 1. cap. 10

In imitation of the aforesaid *Martellus*, diuers as in other Countries, so in England tooke vpon them to alienate the tythes from their parish Churches, insomuch that not onely the Kings, but also Noble men, and Bishops, would either assigne vnto their fauourites pensions, or graunt vnto them exemptions from the tythes of such parishes as did belong vnto their patronages: for restraint of which vngodly practise, a statute was made vnder *Edward* the third.

And yet all this while did the Pope by his Bulls and Legates, still appropriate parsonages vnto Abbies and Nunneries, and in that blind world this was reputed no wrong, because this was thought to be done to a good end to maintaine praier and deuotion, as we said before in this chapter.

At last, when King *Henrie* the eight became a defender of the faith (in another meaning then the Pope had, when he first gaue him that title) that is, in banishing the Idolatrie and tyrannie of Antichrist, which is the Pope, whom hee happily auoided out of this blessed Island: King *Henrie* (I say) finding the stolen goods, v. the tythes of the Church in the cells and cloisters of Munks, Nunnes, and Friars, like the pretious gold and goodly garment in the tent of Achan, did not either conscionably restore the good to the owner thereof, or religiously dedicate it, as a halowed thing vnto the Lord, but swai- ed with the errour of the time, became himselfe receiuer of the Friars theeuerie, and shared the same among his fauourites, for loue or for mony, as himselfe thought good; and still the patrimonie of the Lord, is detained in the vniust hands of those, who can haue no true interest therein. Many doe thinke with themselues, that because they haue bought our parsonages with their mony, or haue them by the bequest of their parents, that they may wash their hands in innocencie, and plead them- selves

selues to be no vsurpers. But bethinke thy selfe, whoso-
euer thou art, who eatest the milke, and wearest the
wooll of the sheepe, hauing neither abilitie, nor calling
to feed the flocke; bethinke thy selfe (I say) that if thy
fathers, either bought for money, or receiued as a gift,
the goods of the Church, and the portion of the Lord,
from those who had no authoritie, either to giue, or to
sell them; the gift or sale can not be good in law before
the exact and feareful barre of the iudgement seate of Al-
mightie God, who is Lord of Lords, King of Kings, and
Iudge of Iudges, and a partie in the case. For it is hee
that receiueth the iniurie, and will referre it to fearefull
triall.

In that King Henrie did thus dispose the tythes which
he found in the Abbeys, he did more then he had warrant
for. And if thou, or thy Father, haue bought the reue-
nues of the Church from those, who had no right to sell
them; assure thy selfe, that thou hast no true right to en-
ioy them; thou art in danger, if thou repent not seriously,
and in time preuent the Lord by restitution, to haue thy
plea of bargaine to be answered peremptorily with a *ca-
ueat emptor*, that is, thou shouldst haue bene better ad-
uised, to consider what, and of whom thou wert in buy-
ing. Doeſt thou not knowe that an entayled estate, can-
not be sould? if it be bought, the estate is not good vnto
the buyer. The Lord hath entailed his portion of tythes
to the maintenance of his seruice, as we haue formerly
shewed, and then who can cut off an entaile of Gods ma-
king? Tythes are not temporall goods, to flete vp and
downe from one to an other, and neuer to continue in
one stay, but are giuen by the Lord a perpetuall ordinance,
whether at the altar in the tabernacle, or at the font and
pulpit vnder the Gospel. To these wee finde them giuen
in plaine and plentifull tearmes, but neuer to any other
bodie by any shew either of holy Scripture, or of ancient

A true pee-
peruall in-
defensible.

Fathers.

Did King Henry giue away the tithes from the church to lay-men? I would to god so worthie a Prince had not bene preiudiced with so fowle a blemish: I am perswaded in my soule, that if he had been aware of what he did, he would sooner haue giuen away his crowne from his head, then the tythes from the Churches: and if self-loue and couetousnesse did not ouerblind and entangle the men of this age, they durst not detaine what was at the first so vniustly gotten, as that it is impossible for them euer to haue a good right thereunto, except God from heauen should reuerse his grant, and enact that lay-men may haue right vnto tythes.

It is not alwaies easie to set downe in particular, either what the iudgements of God will be, while men are yet in their sinnes, or what was the verie cause which prouoked the iudgement, when we see it executed; yet is it not to be passed ouer without consideration, and feare of the Lord, which diuers haue already obserued, as no small token of Gods anger against that man (though for many excellent things, a King of worthy memorie) who hauing at his death a faire and hopefull issue, likely for long time to continue his blood in the throne of the kingdom; yet in the next generation his name is cleane put out: & specially, this is the more to be considered with seriousnessse, because *Edward*, and *Elizabeth*, were the beloued of the Lord, defenders of the true faith, zealous of the glory & the name of God; yea *Elizabeth* a faithfull Confessor in the fierie triall of persecution she endured in the dayes of *Queene Marie*, yet for all this, that King who liued himselfe within these fewe yeares, left behind him so faire a progenie, of so great hope to haue his name continued, is not only himselfe gathered to his Fathers, but also hath already his whole posteritie gathered to himselfe: so as there remaineth not so much as one of his seed to stand in the

D. Ridley.
view of civ.
& ecl. l. w.
pag. 170.

the congregation.

This doth seeme to be a iudgement, and howsoeuer we know not the cause in particular, yet we are sure that it was not without cause; and of all causes knowne to the world, what liker to anger God so grieuouly as the wasting of his church? Be it said that he left it no worse then he found it, when he wrought the reformation. But hee should haue bene aduised to haue done iustice in restoring the good to the owner, the knowne owner thereof: and haue reformed the iniurie, where he reformed the religion, and banished robberie by restitution, as well as banished Poperie by iust suppression: for the part of the ciuill Magistrate, is not only to stint a theife that he steale no more, but also to cause restitution, when the owner is knowne, and the goods found.

As therefore, men can see that they haue no right vnto their tythes, but from King Henrie, or from some other, by as crasse a title; so let them consider in time, least they repēt it too late, what a testimonie of anger the Lord may shewe vpon them; and bee as much afraid with the remembrance of his indignation, as they are encouraged with their graunt, and practise, which is not good.

What if we should make a catalogue of all those courtiers, & others, who in the dissolution of the Abbeys were much enriched by the spoile of the Church, how fewe of so great estates are not alreadie ruinated? It is true that there is an enterchange of things in this world, and that it is a vaine thing for men to think that their names, lands, Psal. 49. 11. and houses shall continue for euer; but yet, that in so short a space, so great a change should be of so many families, so likely to haue continued for longer space, must needs make men see, if they bee not wilfully blinde, that the fact was displeasing vnto almightie God, and that *It is destruction for a man to denoure that which is holy*, Prou. 10. 25.

Is.

Mal. 1. 8, 9.

Caus. 16. q. 7.
¶ Decim.
quas in.Euseb de vit.
Const. l. 2.
cap. 39.

Is it possible for a man that is a detainer of tythes (if there be not extreame hardnesse in his heart) to heare or reade that saying of Malachie, without compunction and trembling? *Ye haue spoyled me in tythes, and in offerings; yee are cursed with a curse, because ye haue spoyled mee.* It is a poore case that any man can haue to his conscience, by saying, I was not the spoyler, it came to me by the means of others, when as whosoever hath bene the theife, thou hast been the receiuer, and art still the detainer: *Decimas sine ab episcopis, vel regibus, vel quibuscumque personis laicis acceperint, nisi ecclesia reddiderint, sciant se sacrilegij crimen committere, & aeterna damnationis periculum incurrare:* that is, Whether men haue receiued the tythes from Bishops, or Kings, or any other persons, (except they will restore them to the Church) let them knowe, that they do commit the sinne of sacriledge, and incur the danger of eternall damnation. To the same effect was that decree of Constantine, *Contra sacrosanctas ecclesias nihil dicere audeat, & quas res ad tempus per iniuriam possederit, eas ecclesijs in re restituat*: that is, let not a man dare to alleadge any thing against the holy churches, but what hee hath for a time vniustly possessed, let him iustly restore the same to the Churches. It is in vaine for Adam to say it was the woman, or for the woman to say it was the serpent; for as the serpent hath no excuse, so the excuse of the rest can doe them no seruice to defend them against the wrath of God. Euen so lay thou the fault vpon thy father, thy father vpon King Henrie, King Henrie vpon the Pope, as vpon the young spawne of the old serpent: yet as serpent, man, and woman are all accursed, whosoever was the chiefe or first in the busines: euen so thou, thy father, and whosoever els wrongeth the Church, wittingly and willingly, are all *cursed with the curse*, further then you can decline by true repentance: (which when the sinne is reuealed, to the conscience, diuinitie acknowledgeth not with-

OF THE GOSPEL.

81

without restitution, so farre as a man is able.)

And therefore to conclude this point, I say no more but this, v^z. Let men take heede how they obstinately detain what was at the first vnaduisedly and vniustly laid hold vpon; for greater is his sinne, who will not by admonition be perswaded to desist, then his who hath been ouercarried by ouersight. Our forefathers were overseen: take you heede that you be not hardened to choake your selues with the vndigested iuyce of those faire grapes which they haue swallowed, and would now most readily vngorge, if they might be allowed but one houres respite vpon this earth againe.

Possessors indeede lay men are, and long haue been, and reputed owners of tythes, but without iust title in the Court of conscience; by the which all men must be one day adiudged: *sacrilegi culpa non vacabit, qui aliquid horum ausus fuerit negare aut subtrahere*: He cannot be free from sacriledge, who shall dare to denie or withdrawe any of these things: how much more then are they sacrilegious who pull them from the Churches possession? Gualter in
Mat. 23. 23.

CHAP. XII.

The distinction of tythes into prediall

*and personall: the iniurious customes of these times;
the deduction of expences in personall tythes.*

THere is acknowledged now adayes a distinction of tythes into prediall and personall: Prediall tythes, are those called, *quæ enascuntur è prædijs*, that is, which arise out of the grounds by vse and employments of lands to tylth, pasture, garden, or the like. Of these prediall tythes we haue a catalogue, Leuit. 27. 30. *All tythes of*

L 1

the

the land, of the seede of the land, and of all the fruit of the trees; & yet. 31. *euerie tyth of bullocke and of sheepe.* Of these there is yet an other subdiuision into *great, and smal tythes.* Of small tythes Christ may seeme to speake, saying, *ye tyth mint, and annise, and rue;* intimating that whereas the prouidence of God doth order and bring forth as well the least branch of mynt, or slife of rue, or annise, as the whole vallyes of corne, and whole herds of cattell; so it is good reason that the Lord be paid his tribute, or tenth, out of these smaller and slenderer croppes, as well as out of those more plentifull encreasings. Yea, so exactly doth the Lord require his tythes, (for they are his tribute) as he cannot in any case endure any diminishing thereof: whercupon it came to passe, that Abel offered his offering vnto God of the best and fattest: Abraham paid tythes to Melchisedech, *in tōw expōition*, that is, *of the cheife and principall of the heape:* and God himselfe gaue strict charge to the people of Israel, that no man should exchange, or make composition for his tythes, except he would giue for it the fift part more then the price thereof; *Leuit. 27. 31* *If any man will redeeme any of his tythes, he shall adde the fift part thereunto:* that so there might be an abundant warinesse, that God should not bee presented with any lesse then his due.

I would that men, who so egerly presse vpon vs, and maintaine against vs, the customes of these times, would duely consider this, and not dare so to robbe God, and oppresse his Ministers, as vsually they doe, beeing so farre from adding a fift part to the price they giue, as that oftentimes they doe not performe the fift part of the tythe for the whole tythe. But what should I speake of the fift part, when many customes doe scarce pay the twentieth part of the tythe for the whole? As in the case of Lactage in most places; some pay a pennie, where the true tenth is worth twentie, thirtie, or fourtie shillings, as in the

the case of the smoke pennie, or harth siluer: yea, diners tythes are vterly denied, and yet nothing allowed in the liewe thereof, as of timber.

And yet it is thought that herein is offered no wrong, because they can plead *Custom*. Indeeðe here we see the saying true, *Consuetudo peccandi tollit sensum peccati*, that is, men haue gotten such a custome of robbing the poore Church, as that they thinke it now to be no sinne: the antiquitie of an euill custome should not beare it out with authoritie, but make it to appeare the more loathsome, and call for the more speedie reformation. It is and hath beene an old custome, for men to robbe vpon the high waies, to coosen in shoppes; and to forswear themselves before Iudges; but seeing these customes are as wicked as they are old, their gray haire cannot credite them; but as there are good lawes, and faithfull care to abolish those, so there should be also meanes to reforme those, which as armed theeues doe robbe the Ministerie, and enthrall the soules of those which practise them vnto condemnation, if repentance preuent not.

Can any man denie that any euill *Custom* should be abolished? and what goodnesse in the world can be, yea what wickednesse is not in customes, wherein there is no conformitie with the word of God, nor any one inch of conscionable equitie? The word of God will haue the tythe, that is compounded for, to be redeemed with more then the true value, equitie would allowe as much price as the thing priced is worth, these customes doe oftentimes allow nothing, and oftentimes as good as nothing: the word of God, and equitie would haue men to deale as they would be dealt with: men would be loath to take sometimes a crowne, and sometimes foure crownes for that for which they will scarcely allow the Lords Minister foure pence: is this equitie, or can any

custome make this conscionable?

The plea is, that when any custome first beganne, the things so compounded for, were estimated to be worth no more then is now performed by custome: but what is this to auouch the equitie of the custome? will any bodie now afford the Minister for his groat, yea for his shilling, so much of any thing necessarie for food, lodging, or cloathing, as at the beginnings of diuers customes he might haue had for his single pennie, or peradventure for his halfe pennie? what then is the custome but oppression, when it so disableth the poore Minister, and enforceth him in many places to a sordid and miserable life, farre vnseeming the honour of his calling, or the reuenues of his place, if he had his due?

That things haue beene at a smaller rate, doth shewe that there was some equitie in those customes, wherein now there is none; and iustifie the tollerable compositions of our forefathers, to the vtter condemning of the vnreasonable hardnesse vsed against Ministers in the customes of these times. If a Minister shall reason with his parishioner now, and say vnto him, the time was some hundreth or two hundreth yeares agoe, when twelue peniworth of corne might haue sufficed your family a whole seauenight, both for bread and for beere, therefore it is equitie that you be now allowed no more: will not the good neighbour here thinke that his Pastor wanteth either charitie, or discretion, in this diuinitie, when the world doth see and feele, that in so long a space, prices haue beene raysed as often againe as Iacobs wages haue beene changed, ten and ten times? and yet it is thought that the Ministers mouth is stopped with sufficiency of reason, and fulnesse of equitie, when men can tell him that neither they nor their aunccestors neuer paid any more this hundred yeares and vpwards.

Alasse, alas, the lesse hath beene paid vnder the true value,

value, the more art thou in arerages; so that thou shouldest rather with speede make satisfaction for the wrong, either by performing restitution, or by begging remission, then plead an olde iniurie to maintaine a daily trespassse. An vngodly custome can neuer become a wholesome law, the older it is, the worse it is, when it is vnlawfull.

Shall we plead, or should the first reformers haue pleaded, that time out of minde, you were wont to haue in most parishes no preaching, but seruice mumbled in mangled Latine, and the pictures on the walles, and the garishnesse of the Church windowes to preach vnto you, for, more then you could fish out of those dumb shewes, you might not know of any Scripture. Shall we plead that it hath beene a custome, time out of minde, (scarce (alas) yet broken in many places) to haue no sermons? will you not redily tell vs that this was a wicked custome, to defraud mens soules of spirituall food, and that if we doe so we can not answer God at the day of iudgement, because hee commandeth vs to feede the flocke? and in all this you speake the truth, which we doe freely acknowledge, not daring to plead any custome against it; for we preferre the discharging of a good conscience in the duties of our calling, before that ease which we might finde in obseruing of the olde custome. Consider you therefore that if custome can not excuse our negligence, if we shiuer not out vnto you the food of life as God hath enioyned vs; so no custome will serue to excuse you, for not obeying the rule of the Apostle, who commandeth him that is taught *in the word, to make him who hath taught him, partaker of all his goods*. Doe you thinke to answer God in this case with a iingling pretence of an vnconscionable custome? when God saith *doe none of these abominable customes which haue beene before*

Aq. 10.

Leuit 18. 10.

you.

1. Cor. 9.

It is a fearefull and horrible sinne for the Pastor to denie vnto his flocke the spirituall food; *Vamibi, Woe is mee, if I preach not the Gospel*; and let men assure themselves, that although something a lesser sinne, yet no lesse is it then a crying sinne, to withdraw from the Minister his corporall maintenance. If it be so greuous an offence, that hee who ploweth thy ground, or threshed thy corne to feede thy bodie, be not answerably considered, then be thou vndoubtedly perswaded, that it is no trifling offence to pinch and robbe thy Pastor, who doth feede thy soule with the word of God, and watch and pray for thy saluation. And therefore be more carefull to discharge a good conscience, in paying vnto the Lord, and his Minister, his due rythes, and obeying that law of God which vnder greuous penaltie requireth it at thy hands, then by presuming vpon the aduantage of an iniurious custome, to robbe God, and defraud thy Pastor: *All tythes of the Land of the seede of the land, and the fruite of the trees, are the Lords, holy vnto the Lord: also all tythes of bullocke, and of sheepe, if a man will redeeme any of his rythes, hee must adde a fift part*: therefore transgresse not the commandements of God by your tradition, or custome.

Personall tythes are those called which arise of a mans personall imployment, or industrie, in any mysterie, art, or science, in any course of trade, traffique, handiework, or occupation whatsoeuer.

Many are the seuerall callings, wherein men by the blessing of God vpon their endeauours doe reape much profit, and therefore doe owe tenths and tribute vnto almighty God, by whose prouidence they doe prosper. The heathē people as they did fondly imagine that there were many Gods for seuerall purposes, and that nothing could be brought to good passe without the help of some deity; so when any course did prosper in their hands, to their

their good content, they euer vsed to make an oblation of some part of their gaine, and vsually also (as we shewed in the tenth chapter) of the verie tenth part vnto that god or Idoll by whom they imagined themselves to haue benee furthered. If they had successfull sayling, or benefit from the sea, they sacrificed to Neptune: If the harvest were plentifull, they were thankfull to Ceres: Prælo illic frugum Cereis, sua vina Lyao. Virg. For the fruitfulnessse of the vine they made their offerings vnto Bacchus: when their flocke did thriue, they paid their vowes to Pan and Faunus: vpon recouerie of health, they remembered to gratifie Esculapius; for nature it selfe did reach the heathen, that vpon receipt of euery benefit, wee owe a tribute vnto God for his blessing.

But the Christian man knoweth, that all these gods of the Heathen, were but either the corruptible worke of mens hands, or the vaine imaginations of mens foolish heads, and that all benefits of what nature soeuer they be commeth from the gracious blessing of that onely God, who as he is infinite in nature, so is he manifold in his blessings: for he is the God of the mountains, and the valyes, a God neere hand, and a God afar off, the God of heauen, and the God of earth, the God of the cloud, and the God of the sea, the God of men, and the God of cattrell; so as what increase or benefit soeuer any man receiueth, by any what soeuer lawfull meanes, he hath the same from the bountie and goodnesse of almightie God; *Remember the Lord thy God, it is hee which giueth thee power to get riches.* D. ut. 3. 18.

If any man say, that God may well challenge tythes of the husbandman and shepheard, because the grounds by endeauour, tillage, and tendance, doe yeeld a naturall increase; but of Citizens, or tradesmen, who haue nothing but their flocke or handie-labour, hee cannot challenge after the like reason. I pray you consider, that if all men in all states and conditions, are to depend alike vpon

1 Cor 9.11.
2. 29. 37. 40.

vpou the prouidence of God, then are all men alike obliged to pay vnto God his required and due tribute, according to the measure of his blessing vpon their estates and imployments. *Aquinas* prouoeth this by those words of Paul, *If wee haue sowne vnto you spirituall things, is it any great matter if we reape your carnall?* Whereupon saith the schoolemen, *Omnia quacumq; homo possidet sub carnalibus continentur, & ideo de omnibus possessis decima sunt soluende:* that is, All that a man hath are contained vnder carnall things, and therefore are tythes to bee paid of all that a man hath.

Eburn. p. 85.

Luk. 18. 12.

Mal. 3. 10.
Leuit. 27. 32.

Eburn. p. 25.

There were among the people of Israel, not onely shepheards and husbandmen, but also tradesmen, handicrafts, and merchants, and yet we finde not that any sort of them were exempted from paying tythes, in so much, that the Pharises themselues though they were Doctours of the Lawe and sat in Moses chaire, though by their sect they were the Monks and Friars of those times, yet while the Lords inheritance (which is the tythes) was assigned vnto the tribe of Leui, the Pharises did pay their tythes exactly and duely, *ἐποδελῶ πάντα ὅσα κλῶμαι*, I giue tythes of all that I possesse; so the Lord by the Prophet Malachie saith, *Habite col hammagna ser. bringeuerie tyth and all that passeth vnder the rod:* that is, all things that can be numbred: for it is a speech alluding to a fastiō of numbring then in vse, by pointing at things with a rodde or wand in the numbring of them. *Consideret* (saith Augustine) *quod omnia dei sunt, per que vivit, siue terra, siue flumina, siue semina:* that is, let a man consider that all things whereby he liueth whether it be the earth, or the foulds, or the seedes, they are all the Lords: and therefore vpon all kind of increase, out of whatsoeuer it ariseth lawfully, there is a tribute of tyth due vnto the Lord.

But the question in these dayes is not whether Personall tythes be due or not, but whether they be due after the

the same manner that the prediall tythes are, that is, whether a man must out of his trade or occupation separate and lay aside for the Lords Minister the verie tenth part of all his increase as *holy vnto the Lord*? or whether he may not by deducting certain expences content God and his Minister with a lesser portion?

Whensoeuer the distinction of tythes into prediall and personall was first deuised, certainly *non sic ab initio*, it was not so frō the beginning, nor neare the beginning, there is not the least mention or likelihood thereof in all the Scripture, it was vnknownen vnto the Fathers of most note and antiquitie.

The first mention or appearance of any such distinction so farre as I can trace the same, is in the Decretalls of *Gregorie* the ninth, which were set out in the yeare 1231. where diduction of expences is allowed vnto some men. And for the further assuring of vs that this was not extant in any written constitution before that time, the glosse vpon that place doth freely confesse it saying, *Nullo iure scripto sed tantūmodo hic inuenitur, & non alias, sed consuetudine approbata*: that is, this is not found in any written law but onely here and no where else sauing that it is allowed by custome. The decrees, which though abridged by *Gratian*, yet first compiled by another, are farre auncienter then those decretalls, allow no such diduction of expences in any one case more then other, but ioyneth tythes to be paid out of all increase of all kinde of trade or dealing. The glosse which is vpon the decrees doth mention such a distinction, yet so as he doth denie and disclaime it as vnfound: for speaking of personall tythes he addeth presently, *Certe ista & illa similiter lege diuina debentur*: that is, Verily these, that is, the personall tythes: and those, that is, the prediall tythes, are due both alike by the lawe of God: and as for that custome which the glosse of the decretalls doth speake of when it be-

*Tit. de decim.
cap. pastoral.*

**vz Burchardus Munke
of Lob. ann.
1005 state of
the Church,
pag. 182. or
by Ivo bish.
of Carnat. as
others report
Ivo liued in
the dayes of
Urban the 2.
anno. 1088.
cent 11.*

**Caus. 16 q. 7.
cap. Quicquid
recognouit*

Sern. 40. de
quadages

ganne, himselfe doth not declare, nor can I tell where to seeke; onely this I am sure of, that for the space of more then three hundred yeares after Christ it was not acknowledged: the words of *Ambrose* are plaine, *Quid est fideliter dare decimas, nisi ut nec minus nec peius aliquis offerat de grano, aut vino, aut de fructibus arborū, atq. pecoribus, aut de horto, aut de negotio, aut de ipsa venatione sua?* that is, what is the faithfull paying of tythes, but that a man offer neither lesse nor more of his seede, or of his wine, or of the fruits of the trees, and cattell, or of the garden, or of trafique, or of his very hunting? So then *Ambrose* maketh no difference.

No more doth *Augustine* take any notice of any such distinction, but rather plainly speaketh to the contrarie, as may appeare in his words aboue cited, *exime partem reddituum tuorum, &c.* lay aside or take out a part of thy reuenues howsoever arising; what part? the tenth, of what? of all. Consider that all is the Lords, the seede, the fruit, the floud: hee doth not say some are of the Lord and therefore owe tythes, some are not of the Lord and therefore owe not any tythes; neither doth he say some things are of the Lord after one manner and some after another, and therefore all owe not tythes alike; but let a man consider that all are of the Lord: and then to take away all doubt hee descendeth to particular, *De militia, de negotio & artificio redde decimas*: that is, pay tythes of thy warfare, of thy trade, and of thy handicraft: and yet more fully, *quod si decimas non habes fructuum, quod habet agricola, quodcumq. te pascit ingenium, dei est, & inde decimas expecta unde vivis*: that is, if thou hast not tythes of fruit, which thing the husbandman hath, what devise soever doth maintaine thee it is the Lords, and thence hee requireth tythes whereupon thou liuest: and then follow those particulars aforenamed, *de militia, de negotio, &c.* Vnto these Fathers therefore, nor vnto their forefathers there

1. Sern. 12.
domin. po. 3.
triul

was

was known no such diuersitie of tything, much lesse is it allowed by any of them as reasonable, as may appeare by their writings at large, a tast whereof is giuen in the ninth chapter, in those few fragments there briefly, but yet faithfully, rehearsed.

In proesse of time as is seene in the Decretalls, the indulgence and conuience of the Church, for the greater encouraging of men in some professions and courses (considering either the casualties whereunto such trades are subiect, or the greatnesse of the charge wherewith they must be followed) hath permitted vnto them a deduction of their expenses, requiring tythes onely of that portion of increase, which doth remaine as a cleare gaine or aduantage. Where we haue aduisedly to consider both what parties may take benefit by this toleration, and also what must be accounted cleare gaines, and what may beare the name of expenses, least either some without any cause, or others beyond the iustnesse of their cause, be bould to plead (without contradiction) either exemption from all, or mitigation in part.

Of such parties as by any colour of equitie may craue deduction of expenses, there are three sorts, the first is the husbandman in some causes; as for example, if a ground which hath beene formerly so barren that it was vtterly vnprofitable nor could be made foysonable without great expence, is at last, with long and large labour and cost of the occupier, made good and fruitfull; here it seemeth that a man should be allowed all his charges before he paie any tythe, because that vntill a man hath recieued all hee hath laid out, he seemeth to be rather diminished then increased, but tythes are due of increase, therefore they seeme not due in these cases.

Some colour of reason this hath, and yet no such absolute force as is without strong resistance; for first, that is not a certen rule that tythes are not due, but where the

stocke is increased; for let a man buy a thousand cattell, all bigge with young, and nine hundred of them not only faile to bring forth, but also perriſh vtterly in a litle ſpace; yet is the tythes paid of the increaſe of the reſidue: like- wiſe, though the ground tilled yeeld not the charge of the ſeede and husbandrie beſtowed vpon it, yet is the tenth caſt out as it is, better or worſe without regard of expenſes. Secondly, in the caſe of improouing grounds, though the charge be great, yet is it not ſo neceſſarily to be allowed before the tythes be paid, for it is much in the nature of a purchaſe to the owner: if a man hath made a purchaſe hee is not to ſay, I will pay no tythes out of ground purchaſed vntill I haue receiued from it ſo much profit as it coſt mee, becauſe that vntill then I am not increaſed but diminished, euen ſo in this caſe, the charge of improouement hath raiſed the eſtate of the improouer, in that his yearly reuenues are increaſed, and therefore why ſhould not tythes bee due out of ſuch an improuement as well as out of a purchaſe?

Indeed in regard of benefiting the common wealth, there is a great difference betweene a purchaſe and an improouement, becauſe that in a purchaſe a propertie onely is altered, but the common wealth not enriched, but in ſuch an improouement the very ſoile is amended and ſo the common wealth is aduantaged, and the church alſo (whoſe eſtate of benefit is to riſe or to fall with the common wealth) is alſo made a gainer, and therefore hath there bene granted vnto improouers this fauour of hauing their charges diducted, rather to encourage men to be ſo aduantageable to the Church and Commonwealth, then in regard of the charge it ſelfe, whereby the partie is but made a purchaſer.

A ſecond ſort of men allowed their expence before they tythe are Marchants; that is, ſuch men as by ſending forth, or fetching home commodities, ouer Seas, or by
long

long and tedious iournies, are liable, as to great expence, so to many dangers of shipwracke, Pirates, robbers by land, and many other casualties, vnto these kind of men the conuincence of the Church (for their greater encouragement) and not any other necessarie force of reason, hath allowed their expences.

For, if these men plead their reasons, there are answers for them in all readines: as, If they say, wee are at great charge, and vnder many dangers, what we now gaine, we may loose againe vpon the next aduventure: The answer is, that God is the God of the sea and land, so that what gaine soeuer is lawfully compassed, either by sea or land, that cometh by the good and free blessing of Almighty God, and therefore oweth vnto god that tribute which himselfe imposeth, and that is his tithes: euen as the tribute of impost is paid to the King absolutely, without respect of the merchants charges or dangers. And as for the dangers either of bodie or goods wherein the merchant doth exceede the husbandman, first they are voluntarie; no course of life cometh by compulsion: secondly, their gaines vnder the ordinarie blessing of God with good discretion and husbandrie, are farre greater then are the increase of tilling grounds, feeding cattell, and the like; witnesse daily experience, what husbandman ordinarily is able to compare with a merchant of the like estate and beginning with himselfe: therefore for all that reason, the merchant is still to pay his tythes, as well as the countrie husbandman; yea further, the more the merchant is to depend vpon gods providence and protection, the more carefull ought he to be in the faithful and chearefull paying of his tythes to God, that so hee may the better by this honouring God with his riches, expect his blessing according to his promise, Prou. 3. 10.

A third sort of people allowed deduction of expences, are such as are vsually called tradesmen, whose condition

is not much unlike the merchants, for these doe buy and sell commodities, sometimes in the same place or market, sometimes conuaying them from one place to another, whether neerer hand or further off, yet so as they are nothing so much in danger of stormes and spoylers, as the merchants are: These men as their charge and adventure falleth out to, after the like manner with the merchants, so they are allowed their expences proportionably.

But before I come to define the charge diducible, I cannot but take notice of two sorts of people, who though they be not either in their charge of their trade, or vsuall losses to compare with either the merchant, tradesman, or husbandman, yet doe they reape a certaine and competent gaine, and yet for tythes either they pay none at all, or they are allowed to haue their expences deducted: these are either handicraft men, or vsurers.

Handicraft men, if they be not vnthristie, doe with a little stocke, small charge, and no hazard comparable to the merchant, or tradesman, or husbandman, make so good earnings vsuall as both to maintaine them and theirs in comelinesse, and also to increase their stockes, and oftentimes to purchase faire estates: therefore as they doe earne money by the blessing of God in some large quantitie and much certaintie, with small stocke and no great charge, so they not onely owe the tenth to God, (who enableth their ioynts, and directeth their fingers to worke, and also occasioneth profitable vtterance to their ware or imployments) but also by that time the case hath been well examined, they will be found to haue no more, if not lesse cause to require diduction of expences then the verie husbandman, and yet vnto these artificers also hath the Church in her indulgence allowed their charges to be abated before they tythe.

Vsurers also are men that make a certen gaine and not finall, whose charge is oftentimes the least of all other
men

men, their hearts the hardest, their charitie the coldest, their almes the scantest, their families the least: for what man of an ingenuous disposition can so mewe vp himselfe in a corner, so abridge his houthold, ayre so many harths with so fewe sparkes, feede so fewe mouthes with so few and courser morsels, barre his portalls so close, or stoppe his eares so resolutely against the crye of the poore, as can and doth the professed Vsurer? (let no bodie mistake me, for I speak not of all vsurers or lenders of money but onely of such) He cannot denie but that his gaine is certaine, he cannot pleade that the charge of his trade is great, for the which his expences should be deducted, what can he then alleadge why hee should not pay his renthes of so cleare and so easie so sure and great gaines?

It will peradventure be alleadged that Preachers doe condemne vsurie for vnlawfull, and by that meanes doe exclude themselves from receiuing tythes of the hire of money: for what is gained vnlawfully may not be offered vnto that God, who will not receiue either *the price of a digge, or the hire of a harlot.* Deut. 23. 18.

I answer, first, there is an allowance vpon the loane of money which may lawfully be receiued, as when the lender standeth wholly to the curtesie of the borrower, without assurance to binde the borrower to any thing besides the true repayment of the borrowed principall: secondly, there is an other kinde of vsurie, which is the vsuall vsurie of England, when the borrower is bound to bring vnto the lender the summe which he hath borrowed with a certaine gaine by a time prefixed: this is generally condemned by diuines: thirdly, there is yet an vsurie or biring as the Hebrewes call it, or rather yet fleaing, gnawing, or deuouring, as the poore borrower often finds and feesles it, when for the breake of dayes vnreasonable forfeitures are exacted, or when men in extremitie are constrained to take money & moneys worth, and bribe brokers

kers vnder most cruell conditions. This is not onely condemned by diuinitie, but also abhorred by all humanitie, and applauded only by those whom couetousnes hath so enchanted, as that they are not men of reason and ciuilitie, but metamorphisied wolues, dogs, and tygres. Concerning all these I answer briefly.

So farre as the practise is lawfull, so farre the tythes are due of all thine increase, and where the tythes are not to be receiued, the practise is not to be endured: so then, or pay thy tythes, or leaue thy practise. If thou findest in thy conscience that thou takest no course of gaining but that which God alloweth, then pay thy tythes as his due tribute vnto God, whose prouidence hath blessed thee: or if thou findest that thy practise is such, as that thou darest not offer the tenth of thy gaine thereof vnto God, then repent in time, and take some such course of life, as may bring thee such gaine as thou maist enioy with a good and quiet conscience.

And so much concerning such parties as may by any colour craue, and to whom is allowed diduction of expences; we come now to define what we call these expences.

What is to be allowed for expences and what to be reputed cleere gaines seemeth hard to determine because no writer that we can meeete withall hath in this point entered into so particular termes as were to be wished, yet if the cause be duely considered in these foure circumstances, 1. conscionable equitie or reason, 2. the coniecture that may be made vpon the writings of learned men, 3. the aged monuments of former practises, 4. the exchequer valuation of benefices in Citties and great townes: I trust, the iudicious will be satisfied.

Some would haue cleere gaines to signifie onely so much as is remaining when all charges both of the trade, and also of house keeping haue bin abated at the yeares end,

end, when men cast vp their accounts. But this is against equitie as appeareth foure manner of waies, for by that meanes,

The rule of equitie.

First, the Minister shall haue nothing where the gaines are greater if the gainer be lauish in expenses.

Secondly, this shall cause great inequality, when of two men of equall trade, and gainings, the one may be charged with ten pounds who hath beene thriftie, the other not with tenne pence because he hath beene prodigall.

Thirdly, it abolisheth all proportion betweene personall and prediall tything, when in prediall tythes there is nothing deducted towards the great charge of seede, ploughing, harrowing, weeding, reaping, and gathering. If in personall tythes not onely the charge of the trade, but also all expence of housekeeping should be deducted, the husbandman tytheth of that he doth eate and weare, but the citizen would not tyth sauings only of that which he doth or may lay vp.

Eburn.p.151.

Fourthly, a Minister dwelling among men whose trades doe maintaine them in comelinesse and plentie, yet not increasing their estate yearely, a minister I say dwelling among such a people shall haue nothing at all due by this deduction of expences, but while his people doe eate the fatte and drinke the sweete, he may well fast and pray, for more then they in curtesie shall please (ah, ah) to bestowe vpon him, he may not challenge, if this rule were good. But will any indifferent iudgement allow this for reasonable? if men did thinke that there ought to be any proportion betweene them and their ministers in expences, then they would remember, that the Minister is to liue with them if they haue whereon to liue, and that according to their proportion, richer with those which are richer, poorer with those which are poorer, and that this meanes of life is due vnto him by conscience which is to

be guided by Gods word and not by curtesie which is at mans pleasure : and further that the Ministers part is due vnto him not onely where men can earne or gaine more then they spend, but also where God doth so blesse men as that they can earne so much as ordinarily they neede and doe spend. Why payeth a man tythes but in acknowledgment that what hee gaineth is by the blessing of the Lord ? if then that which thou earnest toward the maintenance of thy charge and familie be thine owne earning, proceeding either meerely or principally from thine owne endeavour and providence, and that onely the ouerplus, which thou canst spare aboue thy needfull expence, proceedeth from the blessing of God, then indeede thou art to pay tythes onely of that surplusage or remainder, and not of that wherewith thou doest feed and cloath thy household. But if all be of God, why owest thou not tythes of all thine increase, whether it increase toward purchasing, or towards housekeeping ? howsoever it increaseth it is by Gods blessing, and therefore oweth vnto God his tribute. Doth God say any where that onely then hee will haue tythe when the parties increase is more then inough for that yeares expence ? God neuer gaue any hint or occasion of any such conceite, and therefore it is but an vngrounded fancie, conceiued by error, brought forth by couetousnesse, and maintained by violent & wilfull preiudice, for it is against equitie.

Writings of
the Learned.

In the next place we haue reuerently to consider what learned men haue determined, who haue written in this point as in their owne element ; I meane the Canon lawyers, who though (by reason that the monstrous encroachments of these times were in their dayes vheard and vndreamed of) they haue not entered into so particular termes, as may quiet those who are disposed to cauill, and resolute to resist, whatsoeuer shall be spoken against that which

which they haue already partly conceited; yet haue they written in such termes and manner, as that it is not hard to coniecture what in their times and iudgements was allowed for expences.

The *Glosse* vpon the *Gregorian* decretalls speaketh thus, *De decim. e. pastoralis.*
expensas factas in eundo, & redeundo, & negociado, & faciendo meliorem: that is, expences in going, and coming, and trading, and bettering the stocke. Where we see an allowance of the charges of the trade, whereby through the trauell and prouidence of man furthered and prospered by the blessing of God, the stocke increaseth, but that housekeeping shall be deducted out of this increase together with all other charges before tythes be paid, here is no mention.

If it be alledged that the stocke is not increased vntill house-keeping charges be defraied: I answer that it is an vntrue allegation, for the stocke is increased when by any returne or vse thereof there is any thing added vnto it, as when tenne pounds or ten pounds worth is made eleuen pounds, here is an increase, and the vse whereto it is conuerted doth not take away either the name or the nature thereof, but that it is an increase, and therefore tytheable.

Henricus Bobie in his *Commentarie* vpon that place of *Henr. Bobie.*
 the decretalls distinguisheth expences into three sorts,
 1. *in re, ut pretium rei.* 2. *circarem, ut reparationes,* 3. *extra rem, ut salarium proxenetis de vecturis, vectigal & gabellar.*
 that is, Expences are 1. in the stocke, as the value of the stocke. 2. about the stocke, as reparations. 3. without the stocke, as wages for brokers, expence of cariages, tribute and custome: to the same effect also write others of the same learned men, and by name *Lyndewood* in the same *Lyndw. l. 3. p. 52.*
 words,

The stocke first is to be deducted, for vntill that be entire at the ende of the yeare or voyage, no tythe is due,

and herein is no fauour, for as well must the husbandman giue the tenth of the very land it selfe, as the tradesman of his stocke. But the indulgence of the Church hath in fauour allowed diductions or reparatiōs where they happen, as in shippes; also of carriage, factorage, impost and custome, and such like: but that house-keeping should be in like manner diducted, neuer any learned mans writings haue in the least shew allowed. And surely one would thinke that a reasonable man would rest content with this allowance to haue all the charge of the trade consisting of the stock, tooles, factorage, custome, and impost diducted, without asking to haue also the whole expence of house-keeping to be exempt from tything. But here the olde prouerbe is truely verified, *Licet in deteriores sumus omnes*: that is, giue an inch and men will take an ell, the vnconscionablenesse of men is not satisfied with the large fauour of the Church, but inroacheth so farre as to pull away all by force; because a bountifull allowance was graunted freely: for euen vnto that passe is our world now growen, that tradesmen doe vtterly denie to pay any thing in the name of a tythe, for many be, not onely the men, but euen the townes and Citties in England in my knowledge, who affoord nothing vnto their Ministers, but what themselves please in curtesie: yea many of great wealth and worldly abilitie pay nothing at all either in dutie or in beneuolence; but onely the miserable leane Easter offerings, and the fees of marriages, Churchgoings, and burialls: here not onely dutie, but euen humanitie also is forgotten, and neither feare of God, nor regard of man is before the eyes of such people; for euen the statutes of the land doe inioyne payements of tythes to be made to their Ministers, by tradesmen and artificers, their expences beeing diducted. So that not onely in curtesie, but euen in conscience (if men will thinke the Kings lawes to be a matter of con-

science, as the Apostle teacheth) something is to be paid vnder the name of a tythe by tradesmen and artificers. Indeed that something is not determined by that law of the land which doth inioyne it, and that is the miserie: for, certainly at the time of the making thereof, there was a meaning to doe the Church good, howsoever that statute is now, thorough the hardnesse of mens hearts, become vnsufficient. If that that statute (when in plaine termes it doth not allow diduction of housekeeping) shall be so interpreted by any, let them assure themselves that as it is vnreasonable, so also is it an interpretation which hath not the iudgement of the auncients to vphold it.

This third meanes of euidence in this point, is the remaining monuments of the conscionable practise of our Forefathers: by those monuments I meane the records of incumbents, though in most places by this time smothered that they tell no tales, yet in some places still extant to vpbraide that world, which hath banished Poperie to practise sacriledge.

Monuments
of former
practise.

In those records, the tythes of particular men in Cities and townes of trading, are found to be (as I doe heare) of some three, of some foure, of some tenne and twentie pounds *per annum*. *Hosienfis* a Canonist reporteth that in his time, certaine honest lawyers did weare by their sides certaine purses, which they called tythe-purses, wherein they put the tenth-shilling of their gaines for their Priests. There is no probabilitie therefore that both the charge of trade, and also of house-keeping was deducted, where the tythes amount to so great a summe.

And lastly, when men consider how benefices of little parishes in cities and townes of trade, are valued in the Kings bookes, some ten, some twentie pounds and more *per annum*, we must needs thinke that they had faire

Exchequer
valuation of
benefices.

tythes, when they were so deeply rated.

Where are those tythes now? were they due onely in time of Poperie? are the Ministers of the Gospel debarred from them? is this the reward of discovering poperie, and reuealing the truth, that we must loose our tythes for our labours? Or doth this world confesse that a tythe is due, and yet vnder colour of deducting expences, leaue no tyth to be recouered? Is it acknowledged to be due, and that it ought truly to be performed (as in that statute of *Edward the 6.*) and yet there is no way to obtaine it, but what couetousnesse doth with-hold, that either sinister interpretation shall beare out and iustifie, or for want of sufficient lawe, it cannot bee obtained. I would to God we could perswade with men, that they would not giue so great scandall, and so iust cause to open the mouth of the Papist, to call our profession a religion of libertie, when as what they paid duely, as they were iustly bound, that our reformed people should so dissolutely neglect, and so iniuriously with-hold from God and his ministers, that full fitly may a Papist say to many a thousand amongst vs in the words of Paul, *Thou that abhorrest Idols, committest thou sacriledge?* Rom. 2.22.

CHAP. XIII.

Obiections against the doctrine of tithes *propounded and answered.*

Obiection. I.

THere is no Commaundement in all the newe Testament to inioyne payment of tythes: therefore they are not due by the word of God in the time of the Gospel.

Answer.

Answer.

To this obiection there are in readinesse three answers.

1. There is in the newe testament Commandement to this effect, Gal. 6. 6. *Let him that is taught in the word, make him that hath taught him partaker of his goods:* though there be in these words no expresse mention of a tenth part, yet there is mention and iniunction of a part, which ought to be performed vnto the Minister or Teacher, out of euerie mans goods. What part is that? if Scripture may be expounded by Scripture, then that part is the tenth part; for that and no other doth the Scripture assigne determinatiuely vnto the Ministers of God for their seruice, as hath beene alreadie shewed.

2. What if there were no Commandement for tythes in the newe Testament? yet the constant practise of the Church from time to time neuer ceasing (except when persecution put all things out of frame) is a sufficient rule vnto vs, and of necessitie to be obserued, as in the case of the Sabbath, not onely obserued once in euerie week, but also changed from one day vnto an other, this is not commanded in all the newe Testament, and yet are we bound vnto this obseruation, because of the constant practise of the Church, which is vnto vs a necessarie president to be imitated.

3. What hath beene once commanded in the old Testament, doth remaine a law for euer, except it hath since at one time or other beene repealed: but God hath once and twice challenged the tythes for his owne, and enacted that they bee paid faithfully and gladly vnto him, therefore must men either shewe that God hath abrogated this his decree, and relinquished this challenge, or else hold themselves still bound in conscience to obey God in that commaundement, and to performe vnto him that which he doth challenge.

If

If any bodie will now say, that tythes were an appendant of the tabernacle and temple, belonging onely therunto as a ceremonie thereof; I haue already prooued the contrarie, cap. 6. and if I had not prooued it, yet were not a mans conscience euer the more discharged; for in this case, the tyth-payer is to be put vnto his prooffe, it is enough for the receiuer to shewe that they were once made his: this holdeth strong vntill the tyth-payer can shewe, either that the graunt was made but for a limited time, or else that since the making, that graunt hath been by some act disanulled: As for example; If it be once enacted that the tenth part of euerie mans living bee paid vnto the King, the subiect is bound accordingly to make his payment, except he can expressly shew that that act hath beene either by some other later act repealed, or by some inserted prouiso expired and auoided. The King sufficiently prooueth his due, when hee citeth the act or statute: the subiect therefore is bound to his obedience, vntill he shew a sufficient dispensation.

But thou thinkest that thou hast a sufficient discharge, because thou canst say, the tythes haue ceased with the sacrifices and ceremonies; *alasse, alasse, segging is no good coping*, thou must shewe and prooue it: Is it enough to say to the King, your tenth and taske is out, and to be paid no longer, because wee haue done paying the last graunted subsidie? No, no, except that thou canst prooue that the taskes or tenths were to continue no longer then those subsidies should be in paying: So it is not enough for thee to say, the tythes haue ceased with the ceremonies and sacrifices, except thou canst prooue by some Scripture, that either tythes were ceremonies or sacrifices, or that they were to be paid but onely so long as the ceremonies and sacrifices lasted; if thou canst prooue this, then keepe thy tythes, we will not aske them; we will refuse them

The

The precept concerning the Sabaoth day once giuen, was to continue an eternall commandement, neuer to be neglected, because God neuer repealed it. Changed indeed it was, but by the spirit of god, vpon iust and waigh-tie cause; so tythes once inioyned by God, are still due till God remit them.

If a man shall say, that though it cannot be shewed expressly with pregnant prooffe from the Scripture, when and vpon what cause tythes haue beene repealed, yet it may be that there is some guesse, and peraduenture God may haue repealed tythes vpon some sufficient cause, let him remember himselfe that a man must liue by faith, and not by peraduentures: Faith dareth not depart from the reuealed will of God, vpon hope that peraduenture God hath otherwise determined, seeing that the reuealed will of God which is the Scripture, must bee our direction.

Therefore though payment of tythes were not enioyned in the newe Testament, yet it ought still to be performed, because that what the olde Testament hath so plentifully required in this behalfe, the same is not reuocated in any Scripture, either of olde or newe Testament. The continuance of a law needeth not a repetition or second mention: indeede no law is abrogated except it be mentioned, but a lawe once made (without any limitation of time) is continued still, in that it is not at all named.

Obiection. 2.

Payment of the exact tenth cannot be included in the morall lawe, because the law of nature, which is also the morall lawe, doth not so precisely regard a certaine number, the instinct of nature regardeth not one number more then an other. 2.2.87.1.

Answer.

The morall lawe is of larger extent then the lawe of nature: the lawe of nature in strict signification is onely

O I

that

The

that common equitie whose principles are engraven in our nature, to as by the very instinct of nature we doe discern the same in some measure: of which sort are these, *Thou shalt worship one God: Thou shalt honour thy father and mother: Thou shalt not kill, &c.* But the morall law comprehendeth all these naturall precepts, and also some other positive commandements giuen by God to continue, not for a time, as the ceremonialls, and iudicialls, but for euer: of this kind is the fourth commandement, for a set day in euery weeke, to be consecrated to the solempne worship of Almighty God: such also was the prohibition of eating the forbidden fruite, and such is this law of tythes: Morall, because ordained of God without limitation, to continue to the end of the world: but not natural in that strictnesse of signification, because the light of nature doth not discover it in this determined number.

Objection. 2.

There were three sorts of tythes in the old Testament, one tenth to maintaine the Leuite and Priest, who had his tenth out of the tenth of the Leuite: (Numb. 18. v. 24. and 26.) an other tythe to be eaten *in the place which the Lord should chuse*, (Deut. 14. 23.) and a third tythe euery third yeare for the Leuite and poore (Deut. 14. 29.) Now, the second and third tythes are ceased, therefore why are not the first also ceased?

Answer.

God commanded in the law diuers sorts of Saboaths, as, *the Saboath of dayes*; (Exod. 20. 10.) *the Saboath of weekes*, (Leuit. 23. 15.) *the Saboath of yeares*, (Leuit. 25. 4.) and they had also the great *Saboath*, (Ioh. 19. 31.) But now that great Saboath, the saboath of yeares, and the saboath of weekes have ceased, and yet the saboath of dayes remaineth; So in the severall kinds of tythes the two latter sortes ceasing, doe not also inferre anullitie of the

the first.

Secondly, *Aquinas* answereth this obiection, saying, ^{2.2.98.7.17.1} that the second sort of tythes were in the olde law referred to serue at the offering of the sacrifices, and therefore haue now ceased, because the sacrifices haue ceased, and as for the third sort of tythes which were for the poore, they are not ceased, but augmented in the new Testament, in that wee are commanded to giue almes of all that wee can spare for so hee readeth that place, Luk. 11. 41.

Thirdly, there is an answer to be framed to this obiection out of the words of *M. Calvin*; who is of iudgement that the Israelites did not vpon the third yeare separate a tythe for the poore, besides that which they ordinarily separated for the Leuites, but only that the tythes which other yeares were wholly separated for the preists and Leuites alone, were the third yeare to be so set apart, as that the poore also must haue a share in them, and then the same remaineth still in the new Testament, for so we doe acknowledge both in word and practise, that we are not to conuert the tythes wholly to our owne vses without affording a share vnto the poore out of them, not onely euery three yeares, but also euery yeare and euery day, as their neede requireth and as our abilitie doth extend.

^{Pentec. super. Deut. 14. 28.}

^{Rom. Ecclesiast. super. bona pauperum.}

Obiection. 4.

If the Ministers of the new Testament must haue like tythes as the Leuites had, then they may not owne any other estates, whether purchased with mony, or descending vnto them by inheritance; for the Leuites were allowed no other part among their brethren sauing onely the tythes, Numb. 18. 20.

Answer.

The courses that are taken in abridging Ministers of their tythes together with other charges which are continuall

tinuall vpon them, and the hospitalitie and charitie expected at their hands beyond others of much better ability, will easily take order that Ministers be no great purchasers. And to preuent Ministers that they become not great heires, there is a reasonable sure practise, when fewe or none preferre any of their sonnes to the ministerie, but those for whom they haue, or to whom they will giue none other inheritance; to the poore is the Gospel preached faith our Sauour, and by the poore is the Gospel also preached, may we affirme, when for the most part heires and gentlemen repute the Ministry too base a calling for their employment. But suppose that the priuate possessions and inheritances of Ministers were greater, then they are, ten times doubled, yet notwithstanding it doth not follow that their tythes, gleab, and offerings, shoud deprive them of their priuate estates. For, the case of the Leuites is herein no president for vs: because the Leuites were to take no further care for their wiues and children, then to leaue them in the common estate of the Church, as they were before: the children did alwaies succcede their parents in administring vnto the Lord and receauing tythes and offerings: for the preisthood and Leuiticall administration was peculiar to that tribe, therefore they needed no other inheritance but their tythes, offerings, and Citties. But the Ministerie of the Gospel is not tied to any one family, but in all degrees and kinreds those are to bee employed in this seruice, whom God hath endued with zeale and wisdom fuitable for the calling; so that when the father is dead the children are utterly destitute further then prouision hath beene made for them, by the carefulnesse of their parents while they liued. Therefore though the Leuites had no other portion but the inheritance of their publike Ministerie; yet the Preachers of the Gospel may be owners of priuate lands and riches, because that the wives and chil-

children of the Ministers of the Gospell doe not live sustained by the tythes when their fathers and husbands are dead.

Objection. 5.

This maintaining of Ministers by tythes seemeth not to hold any good proportion, because that in some places the exact tythe is too much to be allowed vnto the Ministers of those places; and in other places the countrie may be so poore, as that the tythes thereof though fully paid are too scant a maintenance, therefore in some places the ninth, eight, or seauenth part had need be afforded to the Ministers maintenance, and in other places the eleuenth, twelfth or twentieth part may be fully sufficient.

Answer.

Here is great care for a golden meane betweene too much, and too little, how to put the Ministers meate and apparell in a paire of ballance. The Ministers too much is indeede the eye-soare vnto most men, while they suruewe euery desolate and mangled vicaridge through the dimnest spectacles of enuy and grudging. And therefore the abating still of this supposed too much, is the verie marke that is so earnestly eyed, and continually aimed at, and not missed, while the worlds too little truth of conscience, religion and deuotion, is the heart-soare of the poore ministerie, who feeble the cold wind through their ruined and crasie wallee, fare with thinne diet, and crouch vnder the decayed threds of their ouerworne apparell; which so manifest, and so common extremities, the world more scornfully smileth to behold, then compassionately careth to redresse. If the poore ministerie were as able to auoide this reall and afflicting *too little*, as men are warie to preuent it from surfetting vpon *too much*, wee should soone finde out the mediocritie: But I come to a directer answer, v^z.

THE REVENUE

In no countrie peaceably possessed, and civilly inhabited, can the true tythes of the increase of the land, and of the peoples endeavour; bee either too much or too little, for the honourable maintenance of so many Ministers, as are ordinarily competent to attend the spirituall charge of that countrie.

Will. in
Synops.

For the clearing and further strengthening of this answer, it is not altogether impertinent to consider, that diuerse learned men (whereof some haue published their iudgement in print, others haue discouered their opinions vnto me in conference) though they did not so resolutely hold the tythes to be due vnto vs by the word of God, doe notwithstanding thinke no course so indifferent for the maintenance of the Ministerie, as by tythes; and their reason is, because euerie politique lawe is to be held the more indifferent and equall, the more neere it is to the law which God enacted of the same kinde among the Israelites. But among the Israelites this was the Law of God, that the tythes should be the inheritance of the Ministers, who ministred in holy things as well in one place of the countrie as in an other, therefore the tythes are not so vnproportionable a maintenance for the Ministerie, as that for the barrennesse or fertilitie of any place this number of tenthes should be altered.

Furthermore, the fruitfulnessse of one countrie, and the barrennesse of an other, doth not inferre any such disproportion as men doe imagine; for proportion must be, not so much between the estate of one Minister and another, all the world ouer, as betweene the estate of euerie Minister, and the estate of that people vnto whome he doth administer; that so where the people are rich, the ministers estate may be the more abundant, and where the people are poore, the Ministers reuenues are to bee the smaller; and yet is here admitted neither too much superfluitie for one place, nor too much penurie in an other, if

if there be any reasonable hand held in the limiting of parishes, which is a thing appertaining to the care of the gouernours or magistrates.

He that is a Minister in the richest cittie in the world, in the choicest place, among the wealthiest people thereof, if his parish bee but small, and his people fewe, then though all manner of tythes bee neuer so faithfully paid vnto him, yet shal he haue nosuch vnreasonable liuing, but that may well without enuie or grudging be allowed vnto him.

But what if the parish bee great, among a verie rich people? if it be vnreasonably great, it is easie for the Magistrate to lessen it: if it bee but tolerably great (for to make all parishes of the same bignesse, and all benefices of the same greatnesse of reuenue, were in seeking proportion, to ouerthrowe all true proportion and reason) then are the tythes thereof no larger then are fit to be afforded to such a man, as is fit to vndertake so great a charge: for what was written vpon the golden apple sent to the marriage of *Pelem**, that is the inscription and ought to be obeyed as the true suiteable moort of euery fairer benefice, *vz. Detur digniori*: let it be bestowed vpon the worthier. It is too true and lamentable, that the common sort of prowling and gracelesse patrones (for had they grace, they durst not make merchandise of the Church of God) are of the mind of the Grecians in Homer: *αἰδῶντες τὸν ἱερεὺς* *ἀρχὰς δέχθαι ἀποδοῦναι*: that is, that the priest ought to be reuerenced, and that his faire gifts ought to be received: so they doe bestowe indeede their preferments vpon those, whom they finde to be of the greatest worth and best desert in their carnall construction; but the true worthinesse, which those fewe patrones that feare God, doe regard accordingly, is the excellencie and abundance of a mans learning, the soundnesse of his faith, the vprightnesse of his conscience, the integritie of his conuer-
sation.

sation, the meekenesse of his spirit, the discreetnes of his behauour, the efficacie of his preaching, and such heavenly worthinesse, wherewith Almighty God doth vouchsafe to qualifie his seruants and Ministers, for the glorie of his name, and edification of his Church and children. These worthinesse as they doe abound in any one man, so *creseat honos vt meritum*, that man is to be rewarded in this life with the greater honour and more liberall meanes of maintaining this life, for diuerse causes:

1. That the worthiest men should not receiue discouragement, while the selfe conceited worldling doth behold and flowt that learning wants reward: but that as the things of this world are gods good blessings vnto his children; so both the world may see, and the godly minister may feele, that euen in these things, and in this world also, *there is a reward for the righteous*, whilst, that full reward and eternall waight of glorie is faithfully expected.

2. That others may be allured and encouraged both to the studie of diuinitie, and also to seeke to excel in that course: for, *honos alit artes*: reward breedes industrie. But the flower will verie quaintly obiekt, that these things, wealth and preferment are carnal matters, which the man of God which is spirituall, should not looke after: To a scornfull obiection wee giue yet a sober answer, that it is lawfull for the man of God to expect and demand his due allowance of worldly things: for our Sauour Christ himselfe hath said, *that the blessed meeke shall inherit the earth*: and that *those things shall bee cast vpon those, who seeke the kingdome of God and his righteousness*: and that *the labourer is worthie of his hyre*. And further, seeing there are diuers trades of life, which are honest and lawefull, besides the holy ministerie, which is so labourious, and proposed to the contempt of the world beyond all other callings, it is very

Math. 5. 5.
& 6. 33. &
10. 10.

Barth. p. 103

very requisite that there be in the ministerie some eminent rewards, whereby men may from their very youth be allured to deuote themselues to this calling. It is true (by the grace of God) that those who are already in the Ministerie, whose hearts God hath made zealous of his glorie, and of the saluation of his people, will not be found so vnfaithfull, as to neglect their worke, for the scanting of their temporarie hire, but what is this to that iustice, wherein they are to be rewarded, or to the alluring of others in their very youth to a function so vnpleasing to flesh and blood, when those younger yeares haue not vsually so high sanctified resolutions?

3. The more any man excelleth in learning, holinesse, and other gracious qualifications of the Ministerie, the more is the concourse both of acquaintance and strangers flocking vnto him, who are to be entertained by him, not sordidly and penuriously, as if they were with some desolare wretched man in his miserie, but comelily and liberally as with an happie man whome God hath blessed.

4. As the greatest cures are to be committed to the ablest men of ministeriall abilities; so, in so great congregations it is not vnusuall, that they need assistants and coadiutors, vnder so great a burthen, and therefore their reuenues neede be the ampler, that they may be able to entertaine such helpers. Again the healthfullest bodies, specially of crazie students, are subiect vnto daily ailments and diseases, the time of sicknesse is chargeable, in physique, diet, attendance, and many expences within doores, besides the extraordinarie helpe which must then be vsed in the worke of the Ministerie. If a man hath not such a full handed estate, as that in time of health hee may lay vp against these times of sicknesse, hee must either begge or want. To want is to perish, to begge is not honourable, shall men of worldly employment be

enabled by their trades to buy what they neede, and to command what is requisite, by the power of the purse, and shall Gods Minister in a case of extremitie stand to curtesie, beeing otherwise vnable to releue himselfe? if it be allowed that in reason the function of the Ministerie should furnish the Minister sufficiently for these occasions, then why should he not be allowed a bountifull reuenue? Is it nothing againe that Ministers not employing themselves in secular affaires, haue no other patrimonie for their children, nor dower for their wiues, but what they reserue out of their annuall meanes, whether the same be tythes or other exhibitions? what can be spared for the morow where there is not inough for the present day?

5. The greater is a mans parish; the greater is the number of the poore, which doe daily depend vpon him for releefe; the greater also is the number of his parishioners, among whom he is to exercise hospitalitie, to maintaine loue and familiaritie with them, thereby to obserue their seuerall dispositions, and to gaine their affections. Who knoweth not, how contemptible that Minister is, in the account of the world, who is onely fit to receiue kindnesse without abilitie to requite the same, but rather depends like a begger, vpon the curtesie of his people, then is able with his purse to relieue a begger? It is a great ioy to many men, to see their Ministers estate such, as that he must acknowledg and account himselfe beholden vnto them for a meales meate, *ah miserie!* Hath any man euer seene a poore aged man liue at curtesie, in the house of his sonne, with his daughter in law? doth not the good father in a short time, either by his coughing or spitting or teastinesse or some soone seene vntowardnesse or other, become troublesome, either to his owne sonne, or to his nice daughter in law, with continuing so long chargeable, & so much waited on, or to the chil-

Alienaviere
quadra, read
ecclesi. cap
39. v. 26. 27.

children, with taking vp their roome at the fire, or at the table, or to the seruants, while his slow eating doth scant their reuerſions? But, if the olde man hath eſtate of his owne, to maintaine himſelfe, and to pleaſure his children (oh then) hee is had in eſtimation; his age is honoured, his perſon is reuerenced, his counſell is ſought, his voice is obeyed. Euen ſo (without offence be that ſpeech which intendeth not to offend with reproachfull words but onely to affect with a cleare truth) a poore Miniſter though a ſpirituell father, yet if he muſt liue vpon beneuolence, hee had neede looke well to himſelfe, when he commeth among his people, that not one ſharpe word, not one ſower looke, no one diſcontenting geſture be obſerued towards either the Maſter or miſtris of the houſe, towards any of the children, or towards the ſeruants which be in any fauour and requeſt; yea or towards any prouoking parasite that with vnſeemely mirth begettes vngodly laughter. A poore miniſter, who depends vpon curteſie in a needie eſtate, ſhall haue holes inough either found, or made in his coate, that he ſhall be quickly repured but a troublesome and vnſuitable gueſt. If he be affable and familiar, *paris contemptum*, hee is trodden vnder foote, if he exerciſe more grauitie, *Cato rigidior*, he is too auſtere, they can vſe no mirth in his companie: the faults which hee obſerueth, hee muſt either ouerſee withour taking notice, or ſmooth them vp with euphemifines and good conſtructions, hee muſt ſuffer every fantaſticall idiot, to beare himſelfe like a young Duke, to ſay what he will, and to doe what hee will, or elſe be aſſured to be either frowned on to his face, or flowted to his backe for being too buſie: on the other ſide, where a Miniſter competently qualified with learning, zeale, and a blameleſſe conuerſation, hath alſo that competencie of outward eſtate, as that he is able to pleaſure his neighbours, with worldly kindneſſes, liuing vp-

on his owne lawfull reuenues of the altar, without depending vpon mans good pleasure, this man shall speake with authoritie; for this is the common errour of the carnall man, that hee naturally thinketh that the more rich, the more wise and honest is any man.

Men are men of flesh and blood, and though they be indowed with many excellent graces, yet they may be tempted through present neede to indure much dishonour to God, and to permit men to behaue themselves many waies vngodlily, which otherwise they would preuent, if the feeling of their pouertie did not restrain their zeale; And therefore, howsoeuer the holding of Ministers in pouerty be a thing pleasing to the couetousnesse, pride, and voluptuousnesse of the carnall man, yet (*Lead vs not into temptation*) it is very disaduantageable to the glorie of God and saluation of men.

Therefore grudge not at the sufficiencie of the maintenance, which in any place is afforded to the Minister by the tythes of his peoples increase, but rather be thankful to God, that some yet haue so good encouragement, and wish well to the rest by your heartie and charitable prayers, pitying those who sweat at the kill to square and harden bricke, but are not allowed sufficient strawe: performe euery man what is his dutie at least, in the true payment of the Lords demand, say not of this or of that benefice that it is too much to maintaine a Minister, where as if thou hast or couldest haue the like and larger reuenues for thine owne expence, thou wilt not account them any more then sufficient. And so to the first part of the obiection, *vz. that in some places the true tythes are too much for the Ministerie*: I haue answered enough.

As for the other part of the obiection, *vz. In some barren countries the tythes are too little*; I shall easily answer to it more succinctly: for howsoeuer this be brought in to
make

make a stirre withall, yet this is not the maine rubbe, and I make no doubt but that I shall full quickly perswade, that the tythes of the earth, cattell, and trading, are not (in any ciuill and peaceable countrie) too little to maintain so many Ministers, as are competently requisite for that people.

The reason of mine answer is this, v^z. if one man bee sufficient to be the pastor ouer a parish of twentie, thirty, fortie, or fiftie families, then are the tythes of that parish (it being indifferently limited) a sufficient maintenance for the Minister thereof: for if one man haue the tenth part of the increase of the corne, fruit, and cattell of fourtie families, then that one man hath foure tymes as much of such commodities for the maintenance of his family, as any one family of the other fortie hath, if you suppose the parish equally diuided into fortie parts: It is true that no parish is so euently diuided, but that some one man may haue twentie parts of the fourtie in some ample Lordship, while the next neighbour hath scanty halfe a part, but the tythes do equally though arise vnto the incumbent in the whole summe, whether euerie mans part be of the same quantitie, or that some haue more, and others lesse, that maketh no variance, but that the tythes of any parish of reasonable limits, may be a sufficient honourable maintenance for the pastor thereof: for if thirtie, or fourtie families can be maintained competently each of them with their owne nine parts, then may the incumbent or minister liue honourably and bountifully with the tenths of all these; especially considering, that what may be adindged but a scant maintenance in one place, is a liberall allowance in another: As for example, an hundred poundes *per annum* in some parts of Wales, or Scotland, is a greater reuenue then eight or nine score pounds in the heart, or Southerne part of England. And as I said before, that the estate of the Minister is to hold proportion with the

people among whome he administreth; so as where they are richer, he ought the more to abound; so now I say againe, that where the estate of the people is the meaner, there the reuenues also of the Minister are of necessitie suiteable vnto the people, except his portion be accidentally increased by gleab, or some such aduantage, wherewith deuoute men haue enlarged the originall allowance.

If the place be extremely poore, then in that case both Minister and people must be relieved by the charitie of neighbour Churches as they shall be able, but this an extraordinary case, which seldome or neuer happeneth in a ciuill and peaceable inhabited countrie: And therefore (notwithstanding this obiection,)

Ministers of the gospel are to be maintained by tythes, which as they are due vnto them by the word of God. so where parishes are any thing indifferently diuided, there the tythes are competent, neither too great nor too small to maintaine the ministerie.

Obiection. 6.

Tithes haue been both taken away, and alienated from the Church by Kings and Princes, and also at other times giuen and confirmed thereunto by their acts and edicts; therefore they are not due by the word, but to be disposed by the pleasure of Kings and Princes.

Answer.

It is true indeede that Kings and Princes, as wee haue formerly rehearsed, cap. 11. haue taken much from the Church, but *à facto ad ius non valet consequentia*: that is, it followeth not, that because they did it, therefore it was well done; no more then it will be prooued that we may worship *Ashbatoth*, and *Milcom*, because this was wickedly done by Salomon and other Princes.

Magistrates (wee confesse also) haue made lawes to compell men to pay tythes, but yet herein haue they not enacted

enacted any newe lawe of their owne, but renewed the lawe of God, or rather taken order to cause Gods auncient lawe in this behalfe to be put in execution among their subiects, as they doe the like in other cases: as for example, a murderer is to die by the law of man, but this prooueth not, that a murderer is not to be auenged with death by the word of God, but only that the good Magistrate doth carefully provide that sinne may be punished as God hath appointed: euen so, though kings and Princes haue made lawes for paiment of tythes to the ministrie, yet are they due by the lawe of God which is farre more auncient.

Obiection. 7.

There are many men in townes and cities of trade and occupation, who though they giue either nothing at all, or verie little vnto their Ministers; yet they do either liue very poorely, or at least they saue nothing at the yeares ende: How should these men doe if they must pay their tythes exactly out of all their gaines and earnings?

Answer.

This same verie allegation might the countrie man also make, but it availeth him not any more then if he made the same plea to debarre his landlord of his rent; therefore as the like plea helpeth not the countrie man, so no more can the cittizen finde any benefit thereby; yet I answer otherwise, and that three wayes.

First, they who truely pay their tythes, may saue something though not so much as if they paid them not, yet that which they may inioy with a quiet and good conscience, wherewith one pennie is more to be regarded then thousands of gold and siluer without it, what men spare or spend without tithing cannot be sanctified vnto them, because they *detaine the good from the owner thereof; and deuoure that which is holy.*

Secondly, many men, yeasmost, if not all men, may pay

pay their tythes truly, and yet reserve as much at the yeares ende as if they had not paid one pennie of tythe, if they will bee more sparing in diuerse other superfluous and lesse needefull expences of feasting, banqueting, apparelling, gaming, building, or some other of like nature, which are maintained by many men in cities and townes of trading with the ministers money, while he is not paid his due tenthes.

Thirdly, men might pay their true tenthes, and yet both continue the bountie of their liberall expences, and also increase their estates neuer the lesse; for not man, but *Mal. 3. 10. 11.* God hath spoken by the Prophet, *Bring all the tythes into my storehouse, that there may be meat in my house, and trie me now herewith saith the Lord of hostes, If I will not open the windowes of heauen vnto you, and poure you out a blessing without measure, I will rebuke the denouer for your sake, &c.* I would learne and knowe what it is to depend vpon his providence. The heathen shall stand vp in iudgement against Christians, for the verie heathen as hath bin shewed, reputed themselues not vndone or hindered, but to bee the more plentifully enriched by paying their tythes.

We often doe heare men complaine that though they follow their trades diligently and carefully, with a good competent stocke, yet they put all into a bottomelesse bagge: either they decaie and goe backward, or at least they goe not forward, they are not increased. May I not speake here, after the same fashion as the Apostle speaketh vnto the Corinthians in an other case, *for this cause many are sicke and weake amongst you, and many sleepe.* So, for this cause, v. z. for defrauding God and his Ministers many are poore & needie among you, and diuers are vndone by one casualtie or other.

If my speach may seeme too peremptorie to them
whom

whom selfe loue and couetousnesse hath bewitched: then heare againe the word of the Lord by the same Prophet; *Yee are cursed with a curse, because yee haue spoiled mee.* Mal. 3. 9. To the like effect are the sayings of the auncient Fathers most vehement, as specially of *Augustine*, *Nolite de cuncta substantia vestra fraudare decimam, ne vobis nonem partes auferantur & sola decima remaneat*: that is, withhold not the tythe of any of your substance, least God take from you the nine parts and leaue you onely the tenth. To the same effect also hee speaketh in his *serm. de tempor.* Dom. 12. 1 where speaking of a barrennes then present and so grievous vpon the field and the vine that yeare, when hee made that sermon, as that they had not passing the tenth part of the wonted increase of other yeares, hee assigneth the cause thereof, in these words, *Nonem tibi partes retracta sunt quia decimam dare noluisti*: that is, the nine parts are withdrawen from thee, because thou wouldest not giue the tenth. Where he further sheweth plentifully, that for so much as man himselfe is the Lords, the earth is the Lords, the cattell wherewith man ploweth are the Lords, the dewes and showers wherewith the earth and seedes are watered, are the Lords: therefore the Lord might iustly challenge nine partes, if hee would and assigne vnto man the tenth part onely for his labour, but whereas God dealeth otherwise in so great bountie, hee is iustly offended and prouoked to send vpon men oppression to their vndoing, and sicknesse also and death, to their vtter destruction, when they refuse to pay their tenthes. This is the doctrine of *Augustine*, and all of it grounded vpon Gods word as they may more fully see, who will read *Augustine* his owne text at large, which for breuitie I haue thus abridged: and if men will yet see a shorter epitomie, let them read, consider and feare, what the Lord speaketh by *Salomon*, *It is destruction for a man to deuoure that which is holy.* Prou. 10. 15. When the people of Is-

Deut. 24, 12.
25, 14, 15.

rael were to pray vnto God for his blessing vpon them, and their land, they were so to craue the goodnesse at the hands of the Lord, as themselves had dealt truly with the Lord in his tythes, yea they must in their prayers mention that they had tythed truly, and neither kept backe in their owne stocke, nor wasted in their feasting any of Gods tythes: and not vnlike but this was the cause why the Pharisee in his thankesgiuing, Luk. 18. 12. said in the Temple that hee paid tythe of all that hee possessed: knowing that the more truly tythes are paid, the more abundantly may men expect the blessing of God vpon the rest of their estate, and therefore that is but a plea proceeding from want of faith, when a man saith, because I can saue nothing at the yeares end, or because I haue much adoe to maintaine my selfe, therefore I will pay no tythes, where the vnadvised foolish man doth argue against all sence and reason: for if hee be needie and beggerly, this is come vpon him because of not paying tythes truly, and the more adoe any man hath to liue by his endeauours, the more need hath he to tythe truly, that he may obtaine Gods blessing the more effectually: for it is the fauour of God that blesteth a man to make him rich, and it is the anger of God that crosseth a man to make him poore.

In the common excuse which the Cittizen maketh, one thing there is which cannot but seeme vnto me something admirable, vz. that when the countрман hauing with great charge and labour, tyled his field, he payeth the tenth part of that which groweth without deducting any kind of charges: yet the tradesman or handicraft thinketh himselfe deeply taxed: if hee be vrged to pay the tenth part of the tenth, which is the hundreth, as for example: The husbandman, with the charge of his seed, cattell and seruants, and his owne endeauour also imployed vpon a farme or tenement, reapeth at the yeares end

end as much corne as is worth fiftie pounds: presently he separateth out of the same the worth of five pounds beeing the tenth part *holy unto the Lord*. And howsoeuer the vngodly man, which considereth not the prouidence of God doth lay out his tyth with hearts grieve and grudging, yet that man, who in the godlinesse and faith of his heart, knoweth that all proceedeth from Gods blessing, hee doth lay out his tenth with gladnesse and readinesse, expecting that the blessing of God wil be the more plentifull vpon his nine partes the more faithfully hee doth performe the tenth to God as his sacred tribute. But take a tradesman or handicraft, which with lesse charge and toyle every way earneth by his owne and his seruants labour fiftie pounds in the yeare, and this man thinketh himselfe very bountifull, if there come out of his purse tenne shillings to the Ministers maintenance that yeare, wherein he hath earned fiftie pounds; now here is but the hundreth part paid where the tenth is due, suppose that the exact tenth were not due by the word of God, but the eleuenth twelfth or twentieth, yet sure there must be some proportion, something neere or about the tenth: but where it is not within twentie or thirtie, but the very hundreth part in stead of the tenth, can any man say that here is any conscionable proportion? Is the Iew in this case so farre differing from the Gentile, and the Ministerie of the Gospel so farre inferiour to the Ministerie of the Leuites, as men would inferre by this vnreasonable abridging of the Minister of the Gospells exhibition? And shall no proportion be held betweene the Cittizen and the countriman in paying of tythes?

If you compare together a Cittizen and a Countriman beeing both of the like abilitie of wealth. The cittizen doth disdain that the countriman should exceed him, or come neare him in any kind of expence; hee will haue a house of greater price then the Countrimans, he wil haue

Centefimario
pro decimatione.

Fburn. 133.
page.

deerer household-stuffe then the countrimans, hee will haue richer apparell, then the countrimans, he will haue costlier victualls then the countrimans, onely he will haue a Minister that shall cost him lesse then the Countrimans, the citizen will be at farre lesse charge with his minister, then the countriman is with his. Now what doth this argue, but that such men haue religion in the meanest account of all other things, seeing they bestow more vpon their pride and other inordinate affections then they do vpon religion: seeing they, who exceede all other men, in all other yea vaine and humorous expences, will be behinde all other men in that expence, which is to maintaine the Gospel? So that Ministers in townes and citties (whose labours are the greatest in regard both of the multitude of their people, and also of their knowledge and iudicioufnesse, requiring the more studie and paines at their Ministers hands to giue them satisfaction) haue lesser and vncertainer reuenues, because that the Cittizen doth hold no proportion in tithing with the countriman.

But come we yet something nearer to consider the Cittizen (in that which concerneth this point, and the matter objected) without comparing him with the countriman, and so waigh aduisedly whether it be iustly or no that the Cittizen will giue no greater allowance to his Minister, seeing he usually alledgeth that hee doth performe in this dutie according to his abilitie? And here once againe good Reader be patient and charitable. I doe not aime at the rebuke of any one particular, but labour to effect that all men may be brought to acknowledge (as it doth concerne them) how they confute themselves with their owne practise, I knowing I speake an vdeniable truth (I thanke God) I am resolute, then when thou findest evidently that what I speake thou canst not denie, be not of the mind of the Iewes, who were enraged against Christ when they could not contradict him: but shew

shew thy selfe a true Israelite and acknowledge with Nathaniel the things that are manifest, and reforme with Zachheus what hath beene vniust.

It is the common custome of citizens and inhabitants of great corporations, to celebrate christinings, church-goings, mariages, burials, and such other solemnities, with verie large expence, and yet neuer to complaine, nor thinke themselves grieved. Though one man vpon one meale, or vpon a verie banquet doth lay out either five, tenne, or twentie powndes, or yet more, according as hee feeleth himselfe able or disposed, yet euerie penny hereof is cheerefully dispended, but if in regard of the ministers worke vpon those occasions either ordinarily employed, or extrrordinarily toyled, either lawe or curtesie doth admonish them to performe an oblation to the Lord, and to reward his minister, then (behold the inclination I will not say of all men, God forbid: but of most men, and that is enough.) Some with a smooth face and sweet words, will giue him an ouerly kind of thanks, and it may be place him at a spare ende of one of their second tables, but as for any other consideration, either it is none at all, or else the offering of a grudging heart, and a withered hand, which is verie miserable that when they cast the bills of their lauish ostentation, the ministers share is sure one of the least of many Items.

Againe, when men speake of any of these their great triumphes, they will cheerefully looke vp without discouragement, and say, It was but five pounds, it was but ten powndes, it was but twentie powndes, &c. It comes but once a yeare, I hope to recouer it by the grace of God. Thus diminutiuely and hopefully men mention any great charge, suirable to their owne humors. But if they speak of that small allowance which they make to the Minister, then they are euen readie to groane out their words, and they sound out euerie syllable at the full length, with hea-

uie accents and capitall great letters, I ALOVVE HIM FIFTEENE SHILLINGS, TWENTIE SHILLINGS, FORTIE SHILLINGS a yeare. Neither yet is this spoken in disdaine of any mans beneuolence or contribution be it more or lesse, but onely in a true desire to touch mens hearts, and to stir them vp to consider, that in these charges which concern the maintenance of the minister, one shilling doth seeme as much, and affect mens verie hearts as much as two or three crownes or nobles laid out vpon such other occasions as I haue mentioned.

Of their owne humorous expences men will say, that they hope to recover them, but the charges of maintaining the Gospel seeme to be viterly cast into a bottomlesse bagge.

Or we heare men say, that those and the like mentioned occasions, they must needs furnish bountifully for their credit sake, and least they should bee suspected to decay or be lesse able in their worldly estates, whereby their reputation might be impaired, and themselues the lesse trusted. But then is it not as much for a mans credit to be liberall to his Minister, as to be lauish to the butcher, powlter, vintener, grocer, and the like? May not a man be suspected to be weake when he is niggardly to his Minister as well as when he is sparing in feasting? or are men more to regard the fashion of others, then the estate of their Minister? or in truth doe they regard their credit more then they doe their religion? they are afraid to bee vndone if their contribution to their ministers should be answerable to their other expences. They are not able they say to maintaine the Minister as they doe maintaine their owne vanities. Where is faith? where is religion? It is in the words, in the face, and in the gesture; but it is not in the worke, specially if vpon warning and consideration of these things men will not be reformed. Many finnes of ignorance, weakenes, and vnaduisednes,

may

We cōdemn not couenient solemnities, but call for proportion between the ministers maintenance and mens other expences, which proportion beeing to much wanting argueth want of sound religion.

may be in men without depriving them of beeing religious: but when men vpon information to the conuicting of their consciences, remaine still obstinate, there sinne not dwelleth onely but raigneth also, and denyeth the partie to be truely religious. Be it that in the point of tryth I giue not that fulnesse of satisfaction, which I desire to al, and confidently expect by Gods helpe to performe to some at the least, yet in these matters he that runneth may reade, and euerie common capacitie may perceiue plainly, that (if there be no further regard had to the Ministers of the Gospel, by men who are able enough to beare out themselves in liberalitie and bountie of other expences) the religion of such men is vaine, and their faith of none effect: *Be not deceived, God is not mocked.*

Gal. 6. 7.

We seek not to denie but that when we write or speak to this effect, we do respect our selues and seeke our own good and aduantage, yet I trust in God that we doe respect our selues and our owne good in this and all other courses moderately, and ordinarily in the second, yea in the third place, hauing learned *to want and to abound,* and *in all estates to be contented;* howsoever suspicious heads shall please to censure vs. What we principally intend in our whole endeaour is, that God may bee glorified in the obedience gained to his holy will, and in this particular labour, that is the maine mark. The next is the good of Gods people, in consideration whereof we say in this point as the Apostle doth to his Philippians, *Not that I desire a gift, but I desire the fruit which may further your reckoning:* wee desire not your money (we may safely say comparatiuely) in regard of the farre greater and most longing desire we haue by the grace of God to indowe your iudgements with right vnderstanding of that truth which doth directly concerne your consciences, and to see euident testimonies of the truth and soundnes of your religion. If it were possible for you to haue Gods Mini-

sters

sters in so small esteeme without prejudice to your religion, I doubt not but that we could (by the helpe of God) be the better content with any condition: but when your miserable contributions to the Ministers (which your other expences and fashion of living do inexcusably condemne) cannot but call the sinceritie of your deuotions into question, and indeede shamefully blemish the same: This, this is it that is the corasue to our hearts, thornes and prickes vnto our sides and soules, whilest we are outbraued by the insulting Papists, who tauntingly demand of vs, whether the fruit of the religion which we teach our people, be the impouering of the Ministers by withdrawing their maintenance?

Obiection. 8.

If it be graunted that ministers ought honourably and sufficiently to be provided for, what needeth this contending for the quottity or determinate tenth? but it is acknowledged by all men of sober wits, that there ought to be sufficient prouision euery where, for the Ministers of the Gospel, and therefore this exact determinate tenth needes not be so strictly vrged.

Answer.

So may men as well aske or cauill, what needed Abraham to pay to Melchisedech the verie tenth? what needed Jacob to vowe the verie tenth? what needed God to require the verie tenth? Had it not beene enough for God to say to the Israelites, See that yee maintaine my Leuites and Priests sufficiently, though hee had not shared out their allowance so particularly? But almightie God knowing man, and what is in man, and how vsitting a iudge he is to determine what condigne stipend is to bee afforded to Gods ministers, hath not referred them vnto mans curtesie, either publike or priuate: but hath himselfe allotted vnto them their determinate portion, vnder which rate none should dare to make them
any

any proffer.

Secondly, if Ministers should forgoe their tythes, and goe seeke vp that sufficient prouision which men talke of, whether should they wander? or how farre should they trauell, before they find the countrie where it groweth?

I haue something carefully, both by conference with others, and also in mine owne priuate meditations, descried and suruaied diuers parts of the Christian world, and this is all which to this purpose I haue obserued, v^z. that wheresoeuer, generally, Ministers haue not their due tythes, but are left to be prouided for by some other meanes, as their Churches doe thinke fit, there the condition of such Ministers, is very lamentable, I will be iudged herein by the present experience, of the manifest practise of all reformed Churches, which are in this condition, either further off, and beyond the seas, or nearer hand within our owne Britaine, in the realme of Scotland, or yet nearer in our owne streetes of England, in many of our great Townes and Corporations, which when they are very populous and rich, do yet allow vnto their Ministers but a very miserable and dishonourable maintenance.

I will spare to name either men or places, I will propound such a case as is generall, and can not but be lamented by any heart that hath in it any religious compassion.

In diuers very great Corporations, there are entertained in some two, in some (it may be) three or foure ministers all Preachers, whereof the meaneſt are competently qualified with giftes of knowledge, v^tterance and godlineſſe, very behoofefull to the edification of the Church of God; others of them commonly very choiſe men, eminent and famous, rarely furnished. And as theſe men haue their ſeueral meaſures of ſpiritual endowments, ſo

R 1

they

they haue diuersly their seuerall exhibitions. Yet so as that which is vsually the stipend of the best, is with the least, if not too little for the meanest: and the allowance which commonly is afforded to those who are entertained to the inferiour or secundarie ministration (as men vnaduisedly esteeme it.) is meere dishonourable for any Preacher of indifferent partes, or for any man at all who is worthily admitted into sacred orders, specially while men liue (blessed be God) in a plentifull and good land, and are rich and in peace, vnder a Christian government. And that I may further cleare what I haue auouched: Let vs consider particularly what these stipends are which I so extenuate.

Fourtie markes or thirtie pounds a yeare, are the ordinarie stipends of such Ministers, as in such places as I mentioned, are accounted the inferiour. Fortie, fiftie, or threescore pounds at the most is vsually the most bountifull entertainment of such Preachers, as are the choise & fought out, one of an hundred. And doe men account this to be so honourable and sufficient a reuenue?

If men duely consider the dearenesse of liuing in Corporations, and great Townes (by reason that there, all things must be bought with the pennie (as they say) and that vnto such eminent men in such places, there is great resorte and continuall concourse of acquaintance) they shall readily find; that by such time as all necessarie particulars for meat, drinke, apparell, firing, education of children, seruants wages, and wast of needfull vtensills or household stuffe, be reckoned and paid for, there remaineth litle ouer plus, to purchase so much as a good book: yea, must there not be much pennurious sparing, and sordid hardnesse vsed, to make the stipend to defraie the expence? Is this then to be accounted so bountifull an allowance? and is this the competent maintenance?

Indeed fiftie or threescore pounds doth make a loud sound in a mans care : and yet it is but the maintenance of a meane man in Townes and Citties as this world requirereth : for doth not the handicraftsman who paueth the street, planchereth the house, or shapeth the garment, employing but a man and a boy vnder him, if they may be continually set on worke (as good workemen neede not loyter much) earne in the yeare as faire a stipend, as the greatest vsually allowed vnto the best Preachers who are maintained by their Churches curtesie? It is easie to cast, what foure shillings a day is in the end of the weeke, and what foure and twentie shillings a weeke is, in the end of the yeare : and yet this is but the earning of a handicraft man, as I haue mentioned, and we find by experience, when we haue occasion to vse them : which I no way speake, as grudging at the wages, for which the true labourer doth take paines, and earne it deerely with the sweat of his browes, but therefore doe I instance in these mens earnings, because they be so paralell to those ordinarie stipends which are assigned as competent for the worthiest Preachers : that men may see how they value the Gospel.

Surely, hee hath but a meane conceit of the calling of the Ministerie, who thinketh that a Preacher (though of the best desert) is competently and sufficiently provided for, when his maintenance is but comparable to such handie earnings as I haue named. Is this the competent maintenance? is this that double honour, 1. Tim. 5. 17? And yet this is all, that is any where to be heard of, as an ordinarie allowance, but this is not either honourable or competent, as I haue made manifest. And therefore, if we be denied our tythes, we may heare men talke of a competent maintenance, but we know not where to seeke it, with any hope to find it: so meanelly doe men esteem our labours.

And as we know not where in this present age, so neither can we, either read or heare of, at what time or in which of the former centuries of times past, this voiced competencie was euer established, either by law or by practise: in all the ages afore vs, all Ministers generally, either they enjoyed their tythes, gleab, and offerings in the times of peace, as hath beene prooued, or else they liued poorely and lamentably as in the miserable daies of persecution. We find in ^a *Eusebius*, ^b *Theodoret*, & ^c *Sozom*, that *Constantine* and *Theodosius* haue at times bestowed bountifull rewards vpon Ministers in their neede, and also enlarged their possessions, but that was their priuate bountie for the time, but it doth not inferre the stablishing of maintenance for Gods Ministers by that imaginarie competencie, so talked of, when the contrarie is plaine by the testimonies of the Fathers afore cited, and other ^{*} Histories, that the tythes were paid in those former ages. So the this competencie is that which no where is & neuer was, and therefore we are perswaded neuer will be, any otherwise then while we haue our tythes in some conscionable fashion.

Againe, if Ministers should be referred to their stipends, the question is, who shall determine what is competent? what parties are they at whose hands the Ministers might hope for equall and respecting dealing in this matter? certainly, (as it is not fit) so it will neuer be graunted, that Ministers themselues shall define a competencie, and so be their owne caruers. Who then shall doe it? shall the Ciuill Magistrate? if we duely consider the whole continuance of time, and succession of ages, from the happie incarnation of our blessed Saviour, to the present comfortable seele of this our Halcion season, we shall not finde it very vsuall, to find Emperours, Princes, and Potentates, so sincerely religious in performing the parts of nourishing Fathers, as that the Ministers of the Gospel might

^a Hist. eccl. l. 10. c. 6. & De vit. Const. l. 2. cap. 36. 39.
^b Eccl. hist. lib. 4. c. 4.
^c Eccl. hist. lib. 6. c. 7.

^{*} Hieron. Gregorius v. rector. Zeppernus de leg. Mor. lib. 1. c. 10.

might expect such honourable reuenues, by beeing alwaies referred vnto their pleasure. It is most apparently true, that in respect of all these outward things, and of life it selfe, both ministers and all subiects are at the pleasure of their Soueraignes; for if they should take from vs neuer so much, yet we dare not resist any further then *per preces & lachrimas*, that is, by tears and intreaty as *Ambr.* speakes. But yet, it is one thing to be at the pleasure of the Magistrate, so as the magistrate himselfe hath a particular lawe from God for the iustice that he is to doe to his subiect: and it is an other thing to be so at the appointment of the Magistrate, as that howsoeuer a man be dealt with he hath no rule whereby to shewe wherein he is iniured, but that when the partie griued shall intimate by his humble petition that he is wronged, the magistrate shall presently answer that he thinketh otherwise, and that his weere discretion is to determine that matter. It is true that vpright and wise magistrates can and will iudge accordingly, but when it is a case so neerely concerning religion, as the assigning of due allowance vnto the ministers of the Gospel, then besides common equitie and discretion, there is speciall neede of great seruencie and soundnesse in religion. There was of olde a *Dauid* and a *Salomon*, and some more such among the Israelites; there was a *Constantine*, a *Theodosius*, and verie fewe more such in the former times of the Christian Church: but what are they among so many defectiue either in vprightnesse or in wisdom, or specially in religion? and this God foreseeing, he left not the estate of the Leuite to bee competent at the pleasure of the Kings of Israel; and therefore let no bodie blame vs, who craue the benefit of gods ordinance, hauing small hope of any due respect to the ministerie, if our maintenance should at all times wholly depend vpon the determinatio or stint of the magistrate. Blessed be the God of England, the true Iehouah; wee

lately had a religious Queene, who was zealously fauourable to the state of the church, and ministers thereof, and (which is yet greater happines) we haue now (long O lord may we enioy him) such a King as is studious & carefull to repress and reform the iniuries, which former impiety in some, and vnadvisednes in others, hath miserably exercised, to make hauocke of the Churches inheritance: but it is not an age since we had some, who after the example of *Martellus*, tooke more away from the Church in a short time, then is like to be restored in many generations. And therefore, all things considered, we can expect but little good by referring our maintenance to bee alwaies determined by the discretion of the Magistrate. Sometimes and from some Princes we might be sure to finde condigne fauour, but then with euerie change the ministerie is a new to seeke, and therefore there is neede of an other rule, which may bee more generall and certaine, then the ciuill magistrate should haue the determining of the ministers allowance.

But then shall this matter be referred to the people, that the greater part of the parishioners in each parish, shal conclude by their suffrages what shal be their pastors maintenance.

So the children indeed shall stint their Father, and the sheep appoint vnto their shepheard what shall be his diet. Alas, the greater part is vsually the worse part, and then woe be to the poore Minister, whose case must bee so determined, as that those who hate, or scorne, or neglect him, may measure out his liuing at their vngodly pleasure. And howsoeuer I haue for mine owne part lesse cause to complaine then haue diuers hundreds of my brethren, yet whilest I heare from others how the people of this age are generally affected, I see plainely that they are no competent iudges to determine their Ministers maintenance.

Mary

Many men are verie couetous, and allowe not vnto themselves that which is conuenient, hardly therefore will these agree to afford liberally vnto their Ministers, God blesse me from beeing to be fed by him who starues himselfe. Others are verie prodigall and vnchristie, and these will be glad to scant the Minister, that they may haue the more for their owne luxurie, they cannot spare for the Minister for their spending vpon their own wild humors. Others are of the minde of those in the Gospel, who say, *nolumus hunc regnare*: that is, we will not haue this man to raigne ouer vs: they thinke that Ministers take too much vpon them, as the rebellious vpbraided Moses and Aaron; and therefore, these not enduring that their consciences should be ruled by the ministerie of the word, will be glad to make small the Ministers maintenance, that by that meanes they may keepe him vnder. Others haue one sinne or other so fowle and so guiltie, as that either the minister cannot but intend purposely some reproofe against it, or else they seele themselves smart, when hee meant not to touch them, these as they conceiue anger, so they will also watch a time to bee reuenged. So that howsoeuer (God be thanked, and God encrease the number and faith of them) our land at this day, and specially cities and corporations doe abound with many worthie Christians, yet if we duely consider the many waies whereby the most conscionable Ministers become vsually offensive to the greater number, there will quickly appeare iust cause of exception against the people, why they are not competent either for Iudge or Iurie in this triall.

If any body wil surmise, that howsoeuer it is not fit to refer the maintenance of the ministerie to the democraticall assignment of the boisterous multitude of the common people, yet might Ministers be respectiueely provided for, by some selected or choise men of the best sort of every parish,

Eburn pag.

38.

Luk. 19 14.

Numb. 16.3

w

to whose determination in this point, both the ministers and also the rest of the people should stand to be ordered. I answer that wee are neuer the neerer; for first, there will be somewhat adoe to seuer out those best ones; who will not fluster to be one? If the better sort be the richer, then I answer, that religion and conscience is most requisite in men that should handle this busines. If the better sort be the godlier, then who will be left out? will you make a temper and appoint to this errand those which are the better sort in both respects of wealth and godlinesse also? here becomes the greater difficultie of constituting the Iudges, the more seuerall complements are required in them: but to leaue this roauing, let vs come to a certaine marke, and see what might be gained if wee should hitte it.

What one man in fourtie of those which are tearmed patrones are not readie to pull from the Minister all they can, whereas no coppie-hold is in that thraldome wherein most patrones doe hold the benefices whereto they do present? None vually are patrons but the better sort (as you call them) better in wealth, and therefore neede the lesse withdrawe from the Minister: better also in regard of education, and therefore knowe the better what belongeth vnto learning and religion: And yet if a iurie of patrones (though I know some gentlemen so worshipfull and religious, as that for their integritie in their presentations I durst pawne my life) should in euerie parrish assigne the maintenance of the Minister, we may easily iudge by what they do now, what they would doe then: what they doe now is to grate and oppresse the poore minister to the vttermost where they doe present, and therefore that which they would doe, if they should assigne stipends, would be no better. And if this bee the curtesie that we may expect from the better sort, *ab, me-
tuo à vulgo*, what should we finde from the common people?

ple? *Nostri seculi hominum genus est ingratiſſimum, imò sacrilegum*: that is, a most vnthankfull, yea a sacrilegious generation is the people of our age, saith *Artopius*, and *Artopius* his age is not yet expired.

*Artop. in
Gen. 28. 22.*

So then, what hope can we euer conceiue of enioying any such competencie as is noised, without our tythe, whenas we can not find either where it is, or where or when euer it was, or by what partie or parties it should be appointed and determined?

And lastly, where set stipends are appointed vnto Ministers, there is not due regard had to the prices of things which continually from time to time are much enhaunced, and in a very little time doubled. The husbandman, the tradesman, and artificer, may and doe raise their prices, as occasion requireth, when the stipended Minister is at his stint, and can get no further: as both the customs of the countrie, and fashions of the townes doe plainly testifie. It is not a hard thing to obserue diuers men, who contribute now to their ministers maintenance no more then they did twentie yeares agoe, whereas within these twentie yeares, both those parties are greatly increased, in their owne estates, and also the prices of things needfull for this life are almost, if not altogether, doubled. But where Ministers haue due tythes, there, their estates doe alwaies hold correspondencie and proportion, both with the estates of their people, and also with the occasions, and necessities of all times. And therefore, why should so reasonable a course, of Gods owne most wise ordaining, be laid aside, to seeke vp such new deuises as haue no Scripture, no president past or present, nor any equitie of reason, to auouch them?

*Carlet. Tyth.
cap. 5.*

Obiection. 9.

Diuers Diuines doe thinke otherwise, namely, that though the word of God doth require that the Ministers of the Gospel be plentifully and honourably provided

S 1

for,

for, yet men are not now tyed to the exact payment of the very tenth.

Answer.

But I haue already shewed, Cap. 9. that the auncient Fathers both Greeke and Latine, doe with one consent teach that tythes are due vnto the Ministers of the Gospel, by the word of God, *secundum literam*, literally and precisely, as they were in the old Testament. And vntill the times of *Alexander de Hales*, who was the master of *Aquinas*, which was about the yeare 1240. after Christ (howsoever there was much wrong and sacrilege practised) there was no other doctrine taught concerning tythes. But from that time, as we shewed

*Supracap. 6.

Carlet. tyth.
cap. 5.

before, haue the Schoolemen, in the steppes of *Alexander*, trampled downe this truth: and yet, not without resistance from time to time. For in the time of *Clement* the eight, Pope of Rome, about the yeare 1286. liued *Iohannes Semeca* author of the *Glosse* vpon *Gratian*. The opinion of this *Semeca* as wee cited before in the 12. Chapter, is plaine that both prediall and personall tythes are alike due by the law of God. And *M. Carleton* in the fifth Chapter of his booke of Tythes citeth out of *Krantzins* how this *Semeca* withstood the Pope *Clement*, exacting tythes out of *Germanie*, and was thereupon deposed by the Pope from the gouernment or prouostship of Halberstade. And some fourescore yeares after *Semeca*, liued *Nicholaus Lyra*, who howsoever hee be corrupt in diuers points, according to the errors of the time: yet hee taught this point of tythes not after the corrupt doctrine of the Schoolemen, but after the Fathers as we doe now. *Strabus* also is plaine. *In utroq; testamento Ministris altaris decima & oblationes ad necessaria tribuuntur*; that is, In both the Testaments tythes and offerings are giuen to the Ministers of the altar for their needefull maintenance. But the truth is, that in those corrupt midnight

The same story of *Semeca* called also *Teutonicus* is cited out of the sea of histories. State of the Church. p. 383.

* gloss. Lord.
m. Num. 18.

night times of Poperie, they were very few (though alwaies some thorough Gods goodnes) who did maintaine any point of truth then suppressed or oppressed, the greater number, yea almost all betooke themselves to sooth the Pope in his sacriledge, & amongst many other grosse falsehoods this one point of Poperie also prevailed, *vz. that tythes were not due by the word of God.* Indeed as we said before, Cap. 2. this point was not so fully discourred to be Poperie by all our late blessed reformers, but that diuers of them beeing busied with waighier matters, more needfull for the time, they either passed by this point, as wanting time to examine it, or else they tooke it as they found it, without any great scanning, yet not so as they were all deceiued in it, for the Lord did not suffer all of them to let slip a truth so needfull for his Church, but would needs that some of them should plainly auouch it. *Gualter* that godly and learned doctor of Tigurie, in his homilies vpon *Matt.* hauing shewed both the originall of tythes before the law, and also the vse of them vnder the law, at last he addeth, *Debent hac ad ecclesiam noni testamenti transferri, nisi enim Leviticum sacerdotium abolitum sit & sacra legalia cessarint, manet tamen Ministerium euangelij, &c.* that is, These tythes ought to be translated vnto the Church of the new Testament, for though the Leuiticall preisthood be abolished, and the legall rites ceased, yet the Ministerie of the Gospel remaineth, &c. and by and by he saith further in the same place: *At quæ iustior ratio excogitari potest alendi ministros, quam ut ex decimis viuant?* that is, what more equall course can be deuised for the maintenance of Ministers, then that they should liue of their tythes? Of the same opinion also is *Zepper*, a late and learned German writer, *Decime, pars sunt illius stipendij quod ministris pro officij sui laboribus dinino & naturali iure debetur;* that is, tythes are a part of the stipend which by the law of God and of nature, is due to the

*Gualt. in
Matt. 23. 23.*

*Zepper, de
leg. Mos. l. 1.
cap 40.*

the Ministers, for the labours of their calling. And now further, by the good endeauours of our owne learned Countymen who haue laboured in this point, the matter hath bene more thoroughly examined and the cleare truth is come to light, so as many, who haue bin otherwise minded, doe now acknowledge that doctrine, which the word of God, and the auncient Fathers, and reason it selfe doe so fully importe and auouch, *vz. that true payment of tythes is due to the Ministers of the word of God, by that word whereof they are Ministers: and, quia magna est veritas preualebit*, because great is the truth it will preuaile, by the blessing of God which makes it powerfull.

Obiection. 10.

Yet, hereby doe you but bewray your couetousnesse, while you contend and strue so much for worldly maintenance.

Answer.

I haue in part preuented this cauilt in mine answer to the eight obiection, but because I am desirous what I can to remooue all rubbes, I will here adde something more fully, and say. First, our strife herein is no way blameable, whilest we doe but modestly demand, by an orderly proceeding, that thing which the word of God assigneth vnto vs.

Secondly, he is not couetous who asketh his own, but he is couetous and iniurious also, who *detaineth the good from the owner thereof.*

Thirdly, it is not riches, but the truth that wee strue for, God the searcher of the hearts, doth know our harts, if it were not more for desire to bring the truth to light, (as much as we can) then for any hope of gaine by so vnthankfull a worke, we should not once goe about either to write or to speake one word in this argument.

And so for mine owne part, I giue thanks to God vpon

on the knees of mine heart, that I haue not vndertaken this labour, either at the first in preaching, or since in preparing this treatise for the presse, either of a mind desirous to oppose any, who is as yet of differing iudgement from me in this matter, nor yet vrged by extremitie of neede, or discontentment at my portion (such as it is by the bountie of God) for *naked I came, and so I shall returne*. But onely I am willing to declare vnto others so much as I can of this truth, as the goodnesse of God hath reuealed the same vnto me, vpon my meane industrie in the search thereof, and according to my poore faith and iudgement to giue my voice and suffrage (as weake as it is) in the cause, with those who haue pleaded the same before mee with greater dexteritie.

So farre forth as shall please almightie God to open mens eyes, and to incline their hearts to see and acknowledge this docttine, we shall haue cause with reuerend thankfulness to praise his name, and gladly to enioy the fruit of our labours. And whereas otherwise, any bodie shall repute our arguments sleighter then to be yeilded vnto, yet neuertheles we shall by the grace of God go on chearefully and faithfully in the worke of our calling, knowing assuredly that while we labour sincerely to glorifie the Lord, and to edifie his Church, in all needefull knowledge; our reward may a while be deferred and denied by man in this world, but it will be heaped vpon vs with the greater measure of true happines in the kingdom of heauen by almightie God. And therefore in regard of these worldly things I say vnto my brethren, and to my selfe as the Apostle speaketh to seruants: *Art thou called being a seruant? care not for it, but if thou mayest bee free, vse it rather: for he that is called in the Lord being a seruant is the Lords freeman: likewise also, he that is called being free, is Christs seruant.* So if we must continue still in this more seruile condition, to be prouided for at the cur-

1. Cor. 7. 21, 22

tesie of our Churches, let vs not care for it, but if we can happily obtaine the more free estate, to receiue the tythes which are our due, let vs vse it rather: for he that min-
 streth in meanelle and needinesse, he is rich and eminent in the Lord, for *great is his reward in heauen*: and he that aboundeth in the riches of this world, is in Christ but all one with the meanest of his brethren. Wherefore I conclude with this earnest supplicationn vnto all men of reason and ciuilitie: namely, *Whatsoeuer you shall thinke of tythes, yet for Gods sake wee beseech you, and for his sake who bledde and dyed for you, in unconceineable tortures vpon the accursed and yet most blessed crosse, that as you doe professe his name, so you would haue his ministers in due account, professe not by neglecting and contemning them, that the religion of Christ which you magnifie in word, you repute indeede, to be little worth, and so meanely to be maintained: Let vs finde that our preaching hath, as deliuered you from the superstition and miserie of Poperie, so also seasoned you with true powerfull Christianitie: Let vs find, that whilest we haue informed your understanding, the enemy hath not peruerterd your affections, with irreuerence and neglect of religion. We referre the cause to be scanned by your discretion, and your discretion to be directed by the grace of God: AMEN.*

MATTH. 22. 21.

*Giue vnto Caesar that which is Caesars,
 and vnto God, that which is Gods.*

FINIS.

TO THE READER.

Who faulteth not, liueth not; who mendeth faults is commended: The Printer hath faulted a little: it may be the author ouersighted more. Thy paine (Reader) is the least; then erre not thou most by misconstruing or sharpe censuring; least thou be more vncharitable, then either of them hath been heedlesse: God amend and guide vs all.

Pag.	lin.		
11.	30.	when he was not bound	if he had not beene bound.
31.	11.	<i>bidgnadhai</i> <i>rach</i>	<i>bidgnadhai</i> <i>rak.</i>
56.	1.	<i>absolutum</i>	<i>absolutum.</i>
79.	5.	as	then.
83.	18.	those	these.
134.	18.	then the ciuill	then that the ciuill.
28.	21.	blotte	of.
33.	35.		did.

Marg. pag. 1. for Eph. read Tim.





C 21069
21998

SL

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION